AN EXAMINATION

Of those things wherein the *Author of the late* Appeale *holdeth the Doctrines* of the *Pelagians* and *Arminians*, to be the Doctrines *of the* Church *of* England.

Written by GEORGE CARLETON Dr. *of Divinitie, and Bishop of Chichester.*

IOHN 10. 2. & 5.

He *that entreth in by the doore is the* Shepheard *of the* Sheep——— ——*and the* Sheepe *follow* him, *for they know* his *voyce*, *and a* stranger *they will not follow*, *but will flee from* him, *for they know not the voyce of* Strangers.

LONDON,
Printed for *William Turner*. 1626.

TO THE MOST HIGH AND MIGHTY PRINCE, CHARLES, BY THE GRACE OF GOD, KING OF GREAT Brittaine, France, and Ireland, Defender of the Faith, &c.

Most Gracious and Dread Soueraigne,

SVch Princes as are rayſed by God for ſome *great* and good *ſeruice*, are many times incubred with *great troubles*, that they may be tried. Of this your M^tie hath had experience. For beſides the great perils out of which God hath deliuered you, and brought you home in ſafetie to the ioy of all your faithfull

ſubiects: two other great dangers haue aſſailed your kingdome of late, the *Plague* and the *Pelagian hereſie*, the one deſtroying *bodies*, the other *ſoules*. This latter hath bene creeping in corners heretofore, but of late hath come in more publique ſhew, then euer before, and dedicated to *your* M^tie^ in a booke intituled *An Appeale to Cæſar*, wherein the *Author* hath with confidence deliuered the *doctrines* of the *Pelagians* and *Arminians* for the *doctrines* of the *Church* of *England*. By this our dangers grow great and come neere vs. When the *Church* is in danger, to whō may we flie vnto for helpe next vnder God, but only to *your* M^tie^ whom God hath ſet a *nurſing father* of his *Church* here. Of neceſsity theſe things muſt be brought to *your* Ma^ties^ knowledge, whoſe godly care is, that this Church

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which hath thus long proſpered and flouriſhed, by the bleſsing of the Almighty, and the fauor of godly & gracious princes, may not looſe that honor vnder ſo good & gracious a king, which it hath held vnder your noble predeceſſors. I wil not ſay, *defende me gladio*, but defend the *truth* & *faith*, whereof God hath made you *the Defender*, and God, who only is able, will not faile to defend you. I end with that propheticall promiſe, which I beſeech the God of heaue to make good to your M^tie. *No weapõs that are made againſt thee ſhall proſper, and euery tongue that ſhall riſe againſt thee in iudgement, thou ſhalt condemne: this is the heritage of the Lords ſeruants, and their righteouſneſſe is of me, ſaith the Lord.* Eſa. 54. 17.

Your M^ties moſt humble ſeruant
and Chaplaine,

GEO. CICESTRIENSIS.

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AN

AN ANSVVERE TO THE Author of the Appeale.

Chapter. I.

THE Author of the *Appeale* hath troubled the Church of *England* with ſtrange Doctrines in two things eſpecially: *Firſt*, in the Doctrine of *Predeſtination* he attempteth to bring in a decree *Reſpective*, which he taketh for granted to bee the Doctrine of our Church: But this will neuer bee granted by *vs*, nor proued by *him*. *Secondly*, he taketh it likewiſe for granted, that the Doctrine of our Church is, that a man may *fall away* from grace *totally* and *finally*: If his meaning be that ſuch as are called and iuſtified according to Gods purpoſe may ſo fall away, this was neuer a Doctrine of the Church of *England*. If his meaning bee that others may fall away, which are not called and iuſtified according to Gods purpoſe, then hath he troubled the Church with an idle Diſcourſe to no purpoſe: For in this hee hath no Aduerſary. For it is ne-

ceſſary in the beginning to agree vppon the ſtate of the queſtion. St. *Auguſtine* ſets it in theſe tearmes: They that are called and iuſtified according to Gods purpoſe, cannot fall away. Now againſt this queſtion propoſed in theſe tearmes, the Author of the *Appeale* diſputeth: For *pag. 7.* ſcorning and reiecting this Doctrine, he writeth againſt his informers as hee calleth them, thus. *It is your owne Doctrine, God hath appointed them to grace and glory, God according to his purpoſe hath called and iuſtified them, therefore it is certaine that they muſt and ſhall bee ſaued infallibly.*

In the matter of Predeſtination I haue euer bin fearefull to meddle; it is one of the greateſt and deepeſt of Gods Myſteries: We are with reuerence to wonder, and with Faith and Humility to follow that which God in his Scriptures hath reuealed in this poynt, and there to ſtay. But it hath beene the vnbridled humour of ſome to be ſtill prying into Gods ſecrets, and to runne raſhly and irreuerently into theſe Myſteries. Theſe things were neuer ſo irreuerently handled by any, as they haue beene of late by the *Arminians*. The Author of the Appeale, doth complayne of ſome who ἀμυήτων χερσὶ καὶ ποσὶ ἅπτονται do conclude vpon Gods ſecrets. I would to God, he had beene as carefull to auoyde that fault in himſelfe, as hee was to reproue it in others: *Toſtatus Abulenſis* hath a remarkeable ſpeech. *In nulla materia periculoſius erratur quàm in hac de prædeſtinatione: Eligerem enim magis contra totius fidei veritatem peruersè ſentire, & in hac non errare, quam in omnibus rectè iudicando in hac ſola deuiare.* The ſpeech is ſtrange, but hee intended to ſhewe, that errour is more dangerous in this point, then in all other: His reaſon is, *Quia ex nulla ſpeculatiua cognitione tantũ ſi-*

Toſtat. in Geneſ. cap. 19.

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nis noſter ſtatuitur, & operationes diriguntur: And againe: *Scientia de prædeſtinatione ſpecialiori modo, quam omnes alie, à Deo eſt; ex hac enim perditio vel ſalutio noſtra exordium ſumit*: Therefore his aduiſe is, that men ſhould bee very ſparing in the handling of ſuch a Myſtery: which aduiſe I am alſo deſirous to follow: yet here I am drawne into it againſt my will. For when ſuch men as ſeeme to haue little reuerence to ſo high a Myſtery, run raſhly and boldly into it, and as it may ſeeme without great præmeditation of the matter, which they ſhould haue thought on, conceiuing things contrary to that, which we haue receiued from the Scripture, I may not bee ſilent: For that were, as much as in mee is, to betray the Truth. Yet my care ſhal bee to ſay no more heerein, then I ſhallbee drawne neceſſarily to ſpeake for the Truth; and to remooue that which hath beene erroneouſly preſumed by others: For then is a man bound to maintayne the Truth, when it is oppugned.

It troubled mee not a little, I confeſſe, that I am to deale with a Miniſter of the Church of *England*; one that hath beene mine ancient Acquaintance, of whom I had greater and better hopes: But in Gods Cauſe all reſpects of Friendſhippe and Acquaintance, yea if it were of blood and kindred, muſt giue place to the Truth. *Leuy* ſayde to his Father and to his Mother, *I haue not ſeene him, neither knew hee his Brethren, nor knewe his Children: For they obſerued thy word, and kept thy Commandement*: Deut. 33.9. And this is the way to do him good: For I am not out of hope of reclaiming of him, ſeeing hee hath promiſed, that if the euidence bee cleare againſt him, or if hee be con-

uicted *per teſtes idoneos* to haue erred, he wil recall it. The *Scriptures*, the ancient *Fathers*, and the *Doctrine* of the *Church* of *England* are *teſtes idonei*. I ſhall deale freely and plainly. For the ordering of the whole: Firſt after a briefe *Introduction* ſet downe for the better vnderſtanding of the controuerſie, I will examine his extrauagant opinions concerning the *reſpectiue* decree of *Predeſtination*, and after of *falling away* from Grace. Laſt of all, ſome *particulers* in his Booke.

This I doe not vndertake vpon any confidence that I conceiue in my ſelfe. I know many in our Church more worthy and able then my ſelfe, and I thanke God for them: But as heeretofore I haue had experience of Gods mercy, and found that the loue of the truth hath in other things enabled me to defend the Truth, and helped me to know the Truth, ſo I reſt vpon the ſame helpe: I ſeeke Gods Truth, which will not fayle them that ſeeke and loue it. And if any man of greater confidence in his wit and learning, will enter vppon the Defence of the Appeale (for I haue heard the whiſperings) I ſhall bee willing to ſpend the reſt of mine old dayes in this, for they cannot bee ſpent in a better ſeruice.

Chap. 2.

An Introduction for the better vnderſtanding of the Controuerſie following.

THE *Church England* was *reformed* by the helpe of our learned and Reuerend *Biſhops*, in the daies of King *Edward* the ſixt, and in the beginning of the Raigne of Queene *Elizabeth*. They who then gaue that forme of reformation to our Church, held conſent

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in Doctrine with *Peter Martyr*, and *Martin Bucer*, being by authority appoynted Readers in the two Vniuerſities; and with other then liuing, whom they iudged to bee of beſt learning and ſoundneſſe in the reformed Churches. And of the Ancients eſpecially with St. *Auguſtine*. And were carefull to hold this Vnity amongſt themſelues, and with the reformed Churches. For that theſe worthy Biſhops who were in the firſt reformation, had this reſpect vnto *P. Martyr*, and *M. Bucer*, it is apparent, both becauſe the Doctrine of our Church doth not differ from the Doctrine that theſe taught, and becauſe that worthy Arch-biſhop *Cranmer* cauſed our Liturgy to be Tranſlated into Latin, and craued the conſent and iudgement of *M. Bucer*, who gaue a full conſent thereto, as it appeareth in his workes *Inter opera Anglicana*. And *P. Martyr* beeing likewiſe requeſted, writeth in *His epiſtles* touching that matter, his iudgement and conſent of the gouernment and diſcipline of our Church.

This vniformity of Doctrine was held in our Church without diſturbance, as long as thoſe worthy Biſhops liued, who were employed in the reformation.

For albeit the *Puritans* diſquieted our Church about their conceiued *Diſcipline*, yet they neuer mooued any quarrell againſt the Doctrine of our Church, which is well to be obſerued. For if they had embraced any Doctrine which the Church of *England* denied, they would aſſuredly haue quarrelled about that aſwell, as they did about the Diſcipline. But it was then the open confeſſion both of the *Biſhops* and of the *Puritanes*, that both parts embraced a mutuall conſent in Doctrine, onely the difference was in matter of inconformity: Then hitherto there was no *Puritane Doctrine* knowne.

The first disturbers of this vniformity in doctrine were *Barret* and *Baro* in *Cambridge*, and after them *Thomson*. *Barret* and *Baro* beganne this breach in the time of that most reuerend Prelate Archbishop *Whitgift*.

Notwithstanding that these had attempted to disturbe the Doctrine of our Church, yet was the vniformity of Doctrine still maintained.

For when our Church was disquieted by *Barret* and *Baro*, the Bishops that then were in our Church, examined the new Doctrine of these men, and vtterly disliked and reiected it: And in the poynt of Predestination confirmed that which they vnderstood to be the Doctrine of the Church of *England* against *Barret* and *Baro*, who oppugned that doctrine.

This was fully declared by both the Archbishops, *Whitgift* of *Canterbury*, and *Hutton* of *Yorke*, with the other Bishops and learned men of both Prouinces, who represſed *Barret* and *Baro*, refuted their doctrine, and iustified the contrary, as appeareth by that Booke, which both the Archbishops then compiled.

The same Doctrine which the Bishops then maintained, was at diuerse times after approued, as in the *Conference at Hampton Court*, as will be hereafter confirmed. And againe it was confirmed in *Ireland*, in the Articles of Religion, in the time of our late Soueraigne, *Articulo* 38.

The Author of the Appeale pleadeth against the *Articles* of *Lambeth*, and iustifieth the Doctrine of *Barret*, *Baro* and *Thomson*, auerring the same to be the Doctrine of the Church of *England*.

This hee doth not by naming of those men, whose names he knew would bring no honour to this cause: but by laying downe and iustifying their doctrines, and

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ſuggeſting that they who maintained the doctrines contained in the *Articles* of *Lambeth*, are *Caluiniſts* and *Puritans*: So that thoſe Reuerend Archbiſhops, *whitgift* and *Hutton*, with the Biſhops of our Church, who then liued, are in his iudgement to be reiected as *Puritans*.

The queſtion is whether of theſe two poſitions we muſt now receiue for the doctrines of our Church: that which *Barret*, *Baro* and *Thomſon* would haue brought in, which doctrines were then refuted and reiected by our Church: Or that Doctrine which the *Biſhops* of our Church maintained againſt theſe men, which Doctrine hath beene ſince vpon diuerſe occaſions approued? If there were no more, to be ſayd, I dare put it to the Iſſue before any indifferent Iudges.

CHAP. 3.

An examination of the reſpective pretended decrees of Pre-deſtination.

THe Author of the Appeale, vndertaking to maintaine the Doctrine of the Church of *England*, refuteth that which hitherto hath beene taken for the Doctrine of our Church, and maintaineth the doctrine of the *Pelagians*, ſtriuing to make that to be vnderſtood the Doctrine of our Church. A bold attempt; whether hee doth it through ignorance, or open malice to trouble the Church with theſe doctrines, which haue troubled ſo many Churches: that himſelfe knoweth beſt. But that this he doth, it is apparant, by that which he hath written, and will be made more apparant by that which muſt

now

now be ſayd in the neceſſary defence of the truth, and of the doctrines of our Church.

The poyſoned doctrines of the *Pelagians* were neuer well knowne before Saint *Auguſtine* diſcouered that daunger. The ſumme is to *pull downe* the *power* of *God*, and to *ſet vp* the *power* of *Man*. This they attempted to do by defacing the grace of God. And becauſe that could not be done, without controlling the Doctrine of Predeſtination, this they haue likewiſe attempted. Predeſtination is faſhioned into a new mould by theſe men, who haue made it not to depend vpon *God*, but vppon *Man*: That God himſelfe and his high and holy purpoſe and will muſt depend vpon ſomewhat in man, muſt exſpect mans Free will and merits. by this meanes they ſaw that grace might eaſily be defaced. So that the Queſtion is, whether that the fountaine of grace be in *God*, or in *Man*: For they take it from Gods good wil and purpoſe, and place it in mans merits. This is the wiſedome of the *Pelagians*: which the Author of the *Appeale* ſeemeth to embrace, and, as well as he can, perſwadeth others to doe ſo: For firſt he laboreth to corrupt the doctrine of Predeſtination, and then to deface the doctrine of Grace: Firſt againſt the doctrine of Predeſtination hee hath brought nothing, but the olde and worne obiections of the *Pelagians*: Finding no other he was glad to take them, that he might ſeeme to ſay ſomwhat againſt Predeſtination. Which obiections albeit Saint *Auguſtine* and others of the auncient *Fathers* haue anſwered, and refuted long agoe; yet that thing moueth not this man: ſomewhat muſt be ſayd to deceiue the ſimple, that will be deceiued. Firſt I will examine one ſentence of his Booke, by which we may vnderſtand his meaning

meaning in the poynt of *Predestination*: The sentence is this. *Pag.* 58. speaking of the 17. *Article*, he sayth.

In all which passage there is not one word, sylable, or apex touching your absolute, necessary, determined, irrespective, irresistible (in other places he addeth *Fatall necessitating*) *Decree of God, to call, saue and glorifie Saint* Peter, *for instance, infallibly, without any consideration had or regard to his Faith, Obedience, Repentance; and to condemne* Iudas *as necessarily without any respect had at all to his sinne: This* (sayth hee) *is the priuate fancy of some particuler men.*

The Author of the *Appeale* doth often charge some men with a Doctrine, which no man did euer maintayne. For I say, he is not able to proue, that any haue maintayned the Doctrine of predestination, in those tearmes which hee proposeth. Indeede *Pelagius* and his *Followers*, and amongst them *this Author*, haue made these obiections against the Doctrine of Predestination: We vse not these tearmes we reiect them, we needs them not, we finde them not in Scripture, we haue enough in Gods Word to maintayne this Doctrine. Touching that which hee sayth of *Iudas*, that some should teach, that by the decree of God, *Iudas* should be condemned, without any respect to his sin; I suppose it will bee hard for him to finde any that teacheth so in those tearmes. *Caluin* I suppose is the man hee meaneth: But *Caluin* in many places sayth the contrary, and confesseth that wicked men are damned iustly for their sinnes: that Gods mercy appeareth in them that are saued, and his iustice in

other. He ſaith indeed of the reprobate: *Principium ruinæ & damnationis eſſe in eo, quod ſint à Deo derelicti*: which this Author will alſo confeſſe, becauſe he can ſay nothing againſt it.

But to open this point a little further: It muſt be confeſſed that whileſt ſome haue ſtrayed too farre on the left hand, touching the reſpectiue decree, that God for reſpects in men hath predeſtinated them: Others in zeale to correct this errour, haue gone ſomewhat too farre on the right hand, teaching that Predeſtination is a ſeparation betweene men and men, as they were found euen in the Maſſe of mankind vncorrupt, before the Creation, and the fall of Man. It is true that this Counſell of God, was before the Creation and Fall. But here we ſeeke vpon what ground firſt preſuppoſed, this counſell of God proceeded. Saint *Auguſtine* was cleere in this, that Gods purpoſe of Predeſtination preſuppoſed the fall of Mankind, and the corrupt maſſe of mankinde in ſinne. And verily this opinion hath ſuch firme grounds of Scripture, that (ſo farre as I can iudge) are vnanſwerable: For the Apoſtle teacheth that *Predeſtination* and *Election* are *in Chriſt*. Ephes. 1. 4. *As he hath choſen vs in Chriſt, before the foundations of the world*: and v. 5. *Who hath predeſtinate vs to bee adopted through Ieſus Chriſt in himſelfe*: And verſe 11. *In whom wee were choſen when we were Predeſtinate*. Now if Predeſtination be in Chriſt, it muſt be acknowledged that this counſell of God had reſpect to the corrupt maſſe of mankind: For the benefite that we haue in Chriſt appeared not in the ſtate of innocency. Some haue anſwered that the Angels had that benefit of their ſtanding

ding in Christ. To this I say, granting that the Angels had that blessing from Christ, yet this is a thing without doubting, and beyond all contradiction, that the doctrine of Predestination, as the Apostle teacheth it, is not for Angels, but only for men; not for men in the state of innocency, but for sinfull men. In declaring the purpose of Predestination the Lord saith, *I will have mercy on whom I will have mercy*: Then the counsell of Predestination, is the counsell whereby God sheweth mercy where he will. But *mercy* doth presuppose *misery*, and a sinfull estate in man: Againe the purpose of God is conducted to his end by such meanes as God hath set, & the Apostle hath opened: that is, by Predestination, Vocatiõ & Iustificatiõ to glorification, that is to the intended end. But vocatiõ & iustificatiõ cannot be vnderstood of angels, but of men: & not of men without sin in the estate of innocency, but of sinfull men. For sinners are called to repentance: & sinners they must be that are iustified from their sins. None are called to repentance and iustified from sin, but sinners. And it is also certaine that none are thus called and iustified, but only they that are predestinated: Therfore Predestination doth not looke vpon the masse of mankind vncorrupt & innocent, but vpon the masse corrupted. These things are set in such evidences of the Scriptures, that for my part I know not what can bee said to impeach them. Vpon these grounds we must confesse, that both Predestination & reprobation do respect that sinfull & corrupted masse of mankind.

But between Predestination & reprobation, amongst many other, this is one difference, that all men for sinne have deserued reprobation, but no man could deserue

mercy to be deliuered by predeſtination: *Rom.* 3. 23. *For there is no difference, for all haue ſinned, and are depriued of the glory of God.* Then in the ſinfull eſtate of corruption all are found once a like, and *all depriued of the glory of God.* And what is this to bee depriued of the glory of God, but to deſerue reprobation? So he ſayth, *Rom.* 11. 30. *God hath ſhut vp all in Vnbeleefe*: So that all that are receiued to mercy by Predeſtination, Vocation, Iuſtification, are taken out of the corrupted ſtate of mankinde, the reſt are left in their ſinnes. Theſe we call men reprobate, that are left in their ſinnes; and in the end iuſtly condemned for ſin. But why ſome are left in their ſinnes, other deliuered from their ſins by Predeſtination, Vocation, Iuſtification, of this no cauſe can be giuen but the will of God.

But ſayth our Author *in that Article there is neither word, ſyllable, or apex to proue, &c.* Yes ſir, there is ſomewhat, For in that Article *Predeſtination* is ſayde to be *The euerlaſting and conſtant purpoſe of God.* It is ſayd in the Article, that *They that are predeſtinated, are called according to Gods purpoſe*: This is enough to proue all which they intend, and to ouerthrow your new Doctrine, that men are called in conſideration of their Faith, Obedience and Repentance. The Article ſaith moreouer, *That they are iuſtified freely.* If freely, then without conſideration of any thing fore-ſeene in man. Thus whilſt in curioſity you were ſeeking your *apices*, you ſtumbled and are falne into a dangerous pit, out of which God deliuer you. I will doe the beſt ſeruice I can to make you ſee theſe dangers.

Your common Obiection againſt them, that teach predeſtination to depend only vpon Gods will, is this.

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You say, *They bring in a decree absolute, necessary, irrespective, irresistible, determined, fatall, necessitating.* These Obiections you borrowed from the *Arminians*, they had them from the *Pelagians*. But you say that *You haue read nothing of the Arminians.* It seemeth that you are an excellent Scholler, that can learne your lesson so perfectly without instructors. If they who vse these Obiections take them from the *Pelagians*, then you see that the Doctrine which the *Pelagians* oppugned, is the same which you oppugne.

S^t. *Augustine* had much controuersie with the *Pelagians*. *Pelagius* taught that *Grace is giuen to men in respect of their merits.* S^t. *Augustine* refuteth this error of *Pelagius*, for which he was condemned for an Heretick in three Synodes. *Gratia Dei datur secundum merita nostra.* This was the position which the *Pelagians* maintained, and which S^t. *Augustine* refuted. S^t. *Augustin* referreth the matter, to Gods will and purpose onely. But this *Pelagius* denied, and sayd, that grace dependeth not vpon Gods will onely: He denied not the will of God, but sayde that Gods will had respect to merits fore-seene. In this sense he sayth, *Gratia Dei datur secundum merita nostra.* And in this sense the *purpose* of God was held by the *Pelagians* to be *respective*, as respecting somewhat fore-seene in men predestinated. *Pelagius* himselfe said it respected *merits*: *others* said, that it respecteth *faith* fore-seene: *others* deuised the respect of *workes* fore-seene, which is all one with *Pelagius* his merits fore-seene. The *Arminians* haue added the respect of *humility* fore-seene.

Hence arise two opinions about Predestination. The one the *Doctrine* of the *Church* taught by S^t. *Augustine*,

and *Prosper*, by St. *Hierom*, St. *Ambrose*, St. *Gregory*, St. *Bernard*, and the rest that herein followed St. *Augustine*: The other is the *opinion* of the *Pelagians* who oppugned this Doctrine.

If the question be proposed, why God receiueth one to mercy and not an other? why this man, and not that? to this question all the Orthodoxe that haue taught in the Church after St. *Augustine* answere, that of this taking one to mercy, and leauing an other, no reason can be giuen but only the *will* of God. The *Pelagians* and *Arminians* say, that Gods will heerein is directed by somewhat fore-seene in men Predestinated. Now that Predestination dependeth only vppon Gods will without respect to any thing fore-seene in men, it as I sayd, the receiued Doctrine of St. *Augustin*, and of the Church following: For before St. *Augustin*, this thing came not in question, as himselfe in many places confesseth. The same is the Doctrine of the Reformed Churches. And this hath hitherto been receiued the Doctrine of the Church of *England*. I will adde also, the same is the Doctrine of the Church of *Rome*, as *Bellarmine* deliuereth it. For he concludeth thus, *Restat igitur vt huius discretionis causa sit voluntas Dei, quæ vnum liberat quia ei placet, alterum non liberat quia non placet.* Wherein he followeth the Doctrine of St. *Augustin* and the rest.

Bellar. lib. 2. de grat. & lib. arb. cap. 16.

Of these two opinions, the Author of the *Appeale* hath made choyce of that which *Pelagius* held against the Church, and maintayneth it by the arguments which the *Pelagians* haue vsed. For thus they obiected against the Doctrine of St. *Augustine*, that he *brought in a decree, absolute, irrespective, irresistible, determined*

ned, fatall, neceſſitating, and theſe be our Authors Obiections.

It muſt bee confeſſed it is a wrong to lay to mens charge Doctrines in other tearmes then themſelues do teach. Theſe tearmes are not vſed by them, whom this man chargeth: We do not deale ſo with the Papiſts, or any other: For my part I miſlike theſe tearmes: But if by this word *decree* there be nothing intended, but the purpoſe of Gods election, I will not wrangle for words: Onely I thinke that wee may ſpeake moſt warrantably in the words of the Scripture: For the holy Scripture hath furniſhed us with words ſufficient. We finde it there called the *will* of God, and προθεσις the *purpoſe* of God, and εὐδοκία the *Good Pleaſure* of God. Theſe words ſuffice to ſober mindes to expreſſe this Doctrine.

Then he chargeth vs to teach that this *decree* is *abſolute*. Becauſe the *Pelagians* and their Followers inferre an abſolute *decree*, they ſhould declare what they meane by this word abſolute. If this be the meaning of the word, that Gods purpoſe of Predeſtination dependeth vpon the onely will of God, and not vpon any thing fore-ſeene in men Predeſtinated, which God reſpected in Predeſtinating: then I affirme that this is the ancient and Catholike Doctrine of the Church, and the contrary is the Doctrine of the *Pelagians*. If this Author would ſpeake for the *Pelagians* againſt the receiued Doctrine of the Church, then muſt he declare vnto vs what thing did moove the will of God. And by this meanes he will teach vs a thing which no man euer could ſpeake to, to know the cauſe of Gods will. *Dicat qui poteſt.* I thinke hee knoweth

knoweth as little in this matter as other men. And yet hee is bound to instruct vs in this Mystery. For hee that sayth, the will of God dependeth vppon something, is bound to shewe what that thing is vpon which the will of God dependeth: But if it bee independing and respecting nothing but it selfe, why then is it not absolute? And why then doth hee with the *Pelagians* cast this against Gods purpose of Predestination, that it is absolute?

The next accusation is that this *decree* is *necessary*: Can any man giue vs a reason, why the purpose of God shold not be necessary? Our Author writeth thus, Pag. 10. *The will of God is the necessity of things, say your Maisters out of Saint Augustine misunderstood*: He that chargeth others with mis-understanding, should declare the true vnderstanding, that they that misunderstand, may be informed. He doth not this, but we must all be supposed to misunderstand this thing in the vnderstanding wherof he wil not helpe vs.

There must be some cause of the necessitie of those things that are necessary: What cause can this be? It must either be the will of God, or some other thing. The auncient Writers of the Church make it the will of God. If you can find any other cause, you must declare it. The will of God may truely be sayd to be the necessity of things, because it is the prime, high and necessary cause of things. If you grant not this, then you must point out vnto vs some superior cause: which because you cannot do, you must be contented with vs to confesse, that the will of God is not only necessary, but the necessity of things.

Bradwardin, that worthy *Archbishop* of *Canterbury*, citeth

citeth out of *Anselme*, his Ancient in the same See, diuerse things to this purpose. *Anselm. 1. cur homo Deus: Si vis omnium quæ fecit & passus est scire necessitatem, scito omnia ex necessitate fuisse, quia ipse voluit.* And againe, *Omnia necessitas aut impossibilitas Dei subiacet voluntati: illius autem voluntas nulli subditur necessitati, aut impossibilitati. Nihil enim est necessarium aut impossibile, nisi quia ipse ita voluit.* And in this respect S. *Augustin* speaking of this powerfull will of God, whereby he doth what he will & suffereth euen euill things, that he may turne thē vnto good, saith, *Nisi hoc credamus, periclitatur ipsum confessionis nostræ initium; quia in Deum patrem omnipotentem credere constituimur: Neq; enim ob aliud veraciter omnipotens diceretur, nisi quia quicquid vult potest, nec voluntate cuiuspiam creaturæ voluntatis omnipotentis impeditur effectus.* And againe, *Voluntas Dei omnium quæ sunt ipsa est causa. Si enim habet causam voluntas Dei, est aliquid quod antecedit voluntatem Dei, quod nefas est credere.* Vpon these grounds the ancients conclude, that the wil of God is necessary, that it is the cause of all necessity in things, and therfore may well be sayd to be the necessity of things.

Brad. lib. 1. cap. 10.

Enchir. cap. 96.

De Genes. contra Man. lib. 1. c. 2.

But why is this cast vpon vs as an error, that we teach that the purpose of Gods predestination is necessary. Wil this mā say that it is not necessary, but cōtingent? one of the two he must say. If *necessary*, then is he idle that obiecteth this against predestination. If *contingent*, then he runneth blindfold into an high blasphemy, pronouncing the purpose of God to be cōtingent. It may be amongst the late *Arminians*, who neuer care what they speake or write, some may be found to vtter such absurd blasphemies. But these men we leaue to their

owne humors, which forsake vnderstanding, godlinesse and piety. The next accusation of *this Author* and the *Pelagians* is, that this *decree* is *irrespective*. S. *Augustine* as before I related, affirmeth in diuerse places, that *Pelagius* taught that the grace of God is giuen in respect of merits. In this respect *Pelagius* and his followers held the decree respective, as this man doth. He must tell vs what Gods purpose respected, and he must giue vs a reason why he was so bold, as to make this a doctrine of the Church of *England*, which was first inuented, and alwayes afterward maintained by the *Pelagians* against the Church.

Lib. 1 contra Pelag & Calest. cap. 6.

The next accusation is, that the purpose of Predestination is *irresistible*. This obiection is much vsed by the *Arminians* taken from the *Pelagians*. This was first deuised to set forth the glorious power of Freewill. If the question be moued, whether Freewill may resist grace? it is apparant naturally in the *Vnregenerate*, it may resist, it doth daily resist: according to that *Act. 7 51. You haue alwayes resisted the holy Ghost.* But if the question be moued of *them that are called according to Gods purpose*, whether they resist the grace of their calling (in which the Apostle teacheth that there is the *exceeding greatnes of Gods power*: and what is that but Gods omnipotent power? *The eyes of your vnderstanding being inlightned, that you may know what the riches of the glory of his inheritance of the Saints, & what is the exceeding greatnes of his power to vs-ward, who beleeue according to the working of his mighty power*. Now we beleeue by the power of his calling, therefore this exceeding greatnes of his power is in his calling: For the first grace that is wrought in vs is faith, which is wroght according

Ephes. 1. 18.

according to this power of his calling.) If therfore the queſtion be of them that are thus called according to his purpoſe, and according to this great power; then, remouing the humor of contention, the truth wil eaſily appeare. For this power of God doth ſo order the will of man, that the will of man cannot but be willing to receiue this grace, when it is thus ordered, framed and wrought vpon; for the power of working is in grace: grace worketh, conuerteth nature and healeth it: nature is wrought vpon, conuerted, and healed. So the queſtion is whether nature in this caſe doth reſiſt the omnipotent power of God? S. *Auguſtine* ſaith, *Deo volenti ſalvum facere hominem, nullum hominis reſiſtit arbitrium.* But then ſaith our Author, it muſt follow that *the will of God is irreſiſtible.* *Lib. de corrept. & gratia ca. 14.*

I demaund from whence hee had this obiection to dart againſt Gods Predeſtination? it is apparant that it cometh out of the ſame quiuer out of which he had all the reſt. I muſt intreat him to obſerue this obiection more exactly: and by this he may finde againſt whom he diſputeth: for the bleſſed *Apoſtle* layeth downe theſe things in order: Firſt the *doctrine*, which this Author oppugneth; ſecondly, this mans *obiection* againſt that doctrine: and laſtly, the *anſwer* to this obiection. *Ro. 9. 18. &c.* The *doctrine* in this Apoſtolicall concluſion: *Therefore he hath mercy on whom he wil haue mercy, and whom he wil, he hardeneth.* The *obiection* in theſe words: *Then thou wilt ſay vnto me, why doth he yet complaine, who hath reſiſted his will?* The *anſwer* in theſe words: *Nay, but ô man who art thou that replieſt againſt God? ſhal the thing formed ſay to him that formed it, why haſt thou made me thus?* Our Author muſt conſider againſt

whom he maketh this obiectiō, whē he accuſeth Gods purpoſe of predeſtination to be a decree irreſiſtible: For the Apoſtle hath met with this obiectiō: *Who hath reſiſted his will?* The Apoſtle ſaith not that mē *may reſiſt* this will of God, but he ſaith that this maner of obiecting is *replying* againſt God. S. *Auguſtine* obſerued thus much. *Voluntati eius quis reſiſtit? Numquid reſponſum eſt ab Apoſtolo; ô homo falſum eſt quod dixiſti? non; ſed reſponſum eſt ô homo quis tu es, qui reſpondeas Deo?* And that which the bleſſed Apoſtle hath taught in this one obiection we may by good ground and warrant from the Apoſtle iudge accordingly in all the reſt of theſe accuſations and obiections, which are here brought againſt the doctrine of Predeſtination, that all theſe obiections are nothing elſe but replying againſt God. How could ſuch a deſperate conceit come into the hart of one that profeſſeth the Goſpell in our Church? What this Author may thinke hereof I know not: but verily I ſhould tremble, if I were found in ſuch a caſe, in plaine termes, oppoſite to the Apoſtle; obiecting that which the Apoſtle hath ſo ſeuerely repreſſed.

Lib. de Præſeſt. Sanct. cap. 6.

An other accuſation againſt Predeſtination is, that it is *determined*. I thinke the man did not vſe much premeditation in theſe things, but tooke them vpon the credit of ſome that he truſted. For that the purpoſe of God ſhould be determined, did euer any man doubt? The very word *propoſitum*, the *purpoſe* of God doth proue a *determination*. And hee may read that *neither Herod, nor Pontius Pilate, nor the Gentiles, nor the Iewes*, in ſhewing their greateſt malice againſt Chriſt and his Apoſtles, and in exerciſing their greateſt cruelty, could go no further, nor *doe no other thing, then whatſoeuer the hand and Counſell of God had deter-*

Act. 4. 28.

determined before to be done? This was neuer doubted, no not amongst the *Pelagians*, that the Counsell and purpose of God is determined. Onely the question is what doth Determine Gods purpose? whether his owne *will* or mans *Freewill*? If *this mans* purpose bee to giue this to mans free will, then he commeth home to the *Pelagians*. If he confesse this determinating power to be in Gods will, then to what end doth he obiect this, as a thing absurd, that the decree is determined?

The last accusation is, that they who hold the Doctrine of *Predestination* bring in *Fatall necessity*. As he vseth this obiection, so the *Pelagians* vsed it, and vrged it against St. *Augustine*. St. *Augustine* complaineth of such accusers of his Doctrine: *Pelagiani nobis obijciunt, quod fato tribuamus Dei gratiam: Ipsi potius Dei gratiam fato in paruulis tribuunt, qui dicunt fatum esse, vbi meritum non est.* And in an other place: *Nec sub nomine gratiæ fatum asserimus.——Si autem quibusdam omnipotentis Dei voluntatem placet fati nomine nuncupari, profanas quidem verborum nouitates cuitamus, sed de verbis contendere nolumus.* Lib. de dono perseu. Cap. 12. Ad Bonif. lib. 2. cap. 5.

This Author taketh his pleasure to vse the same Obiections against *Predestination*, which the *Pelagians* vsed. But the indignity is, that whilst he is thus wrangling against our Church with the *Pelagians*, hee must be supposed (forsooth!) to maintaine the Doctrines of our Church; as if our Church had need of such maintayners. Who did accuse the Doctrine of our Church? For now he hath done with the *Gagger*, he is turned to others who charge not the Doctrine of our Church. The Doctrine of our Church hath beene, and will bee maintayned by other men and meanes: We neede no

Pelagians to helpe vs heerein. This man hath more dishonoured our Church, and slandred our Doctrines, then euer did any member of our Church: This is playne dealing without malice. For if hee were not plainly told of his errors, how could he see them and redresse them? as our hope is he will. But to proceed, St. *Augustine* sporteth himselfe with the folly of such, as charge him to induce fatal necessity vnder the name of grace. *Potest enim hinc similiter stultus fati asserto-*
Ibid. *rem Apostolum putare vel dicere. Quum enim propterea nobis calumniantur, dicentes nos gratiæ nomine fatum asserere, quia non secundum merita nostra dari dicimus gratiam Dei: proculdubio confitentur quod ipsi secundum merita nostra gratiam dari dicant.* And verily wee can say no lesse to this man, then *Augustine* sayd to the *Pelagians*, that in making these obiections, hee doth secretly confesse that the grace of God is giuen according to our merits. For there was neuer any that vsed these obiections against *Predestination*, but held withal that conclusion, that the grace of God is giuen in respect of merits, and therefore this man sticketh not at this, but commeth home roundly to the same conclusion: as presently it shall appeare.

Aduers. calumniat. August. c. 1 *Prosper* found himselfe troubled with the same accusations, in that other part, of dereliction. *Obijciunt* (sayth hee) *quod ex prædestinatione Dei, velut fatali necessitate homines in peccata compulsi cogantur ad mortem.* *Prosper* shortly returneth this. *Quisquis ex prædestinatione Dei velut fatali necessitate homines in peccata compulsos cogi dicit in mortem, non est Catholicus.*

That Doctrine of the respectiue decree, which the Author of the *Appeale* nourisheth as a Viper in his bosome,

ſome, doth indeed reſpect that concluſion of *Pelagius*, that *Grace is giuen according to merits.* For if *grace* be giuen according to ſome reſpects or vertues found or fore-ſeene in men predeſtinated, then it muſt follow as *Pelagius* taught, that *Grace* is giuen according to merits: for in the end they will cloſe: For this reſpectiue decree reſpecteth ſomewhat in the predeſtinated: What is that, but ſome vertue? and what is that but ſome merit? Thus hee hath brought his reſpectiue decree to a faire iſſue, to joyne hands with *Pelagius.* Perhaps hee may ſeeke an euaſion, that by a reſpectiue decree he meaneth not the *decree* of *Predeſtination*, but of *Reprobation*, which is in reſpect of ſinne. I could wiſh that hee had beene ſo aduiſed, as to haue reſerued this refuge for himſelfe: But hee ſpeaketh of the *decree* of *Predeſtination*, ſcornfully calling it our *New Doctrine*, and ſometimes *our decree*, ſometimes the *Priuate fancy of ſome particular men.*

But himſelfe putteth this matter out of doubt, in thoſe words of his before cited, on the 17. *Article. There is not* (ſayth he) *any word, ſyllable or apex touching your abſolute, neceſſary, determined, irreſiſtible, irreſpectiue decree of God, to eal, ſaue and glorifie* St. Peter, *for inſtance, without any conſideration had or regard to his Faith, Obedience and Repentance, and to condemne* Iudas *as neceſſarily, without any reſpect had to his ſinne: This,* (ſaith he) *is the priuat fancy of ſome particuler men.*

Now are we come to the inſtance of St. *Peter*: For to all other things I haue ſpoken. In this inſtance hee hath ſomewhat roundly opened himſelfe: This taketh away that refuge, which he might haue reſerued, to ſay, that by his reſpectiue decree, he might haue meant re-

probation

probation: That men that are forsaken are iustly throwne into condemnation in respect of their sins.

For to speake somewhat to this particular. If that be granted which we haue prooued before by euident Scriptures, that both *Predestination* and *Reprobation* respect the corrupt masse of mankinde: This I say beeing granted: It followeth that Gods iustice did find a iust cause to condemne all men, becausse all haue sinned and are depriued of the glory of *God*: But *God* in his mercy receyueth some to fauour: Of this we can finde no other cause but the meere and onely *will* of *God*: *God* in his iustice condemneth other; of this beside the *will* of *God* wee finde a cause, to be the *sinne* of those men that are condemned. Here riseth a question, whether there be an absolute decree of Reprobation? If we vnderstand an absolute decree to be such as dependeth vpon the onely *will* of *God*, without respect to any other thing; then I confesse I cannot vnderstand any such absolute decree in this: For those things are here vnderstood absolute, which depend vppon no other cause, but only the *will* of *God*. Now heere besides the *will* of *God*, wee find *sin* to be a iust cause to condemne, and to reprobate. For this ground wee take with Saint *Augustine* that *Predestination* and *Reprobation* doe respect sinne. And if besides the *will* of *God*, sinne also be a just cause of condemnation, then, I vnderstand not how any decree herein can be absolute. But if it should be further questioned whether *derelliction* of some in their sinne be absolute? so far as my knowledge reacheth, I must yeeld that this may be called absolute; becausse in this there is no other cause but onely the *will* of *God*: For seeing that all men are once found sinners,

there

there may be a cauſe giuen why all men may iuſtly deſerue condemnation: The cauſe is apparant, that is, ſinne; but why any man ſhould bee ſaued no cauſe appeareth, but onely the will of God, and his mercy to them whom hee is well pleaſed to deliuer from ſinne. Vpon theſe grounds St. *Auguſtine* ſayth, *Obdurationis meritum inuenio, miſericordiæ meritum non inuenio.* But ſome obiect thus: If ſinne be the cauſe of condemnation and reprobation, then muſt all men be condemned and reprobate; for all haue ſinned. Whereby they would inferre, that ſinne is no cauſe of condemnation and reprobation, but onely the will of God: but I deny the conſequence; for the true conſequence ſhould be this. If ſinne be the cauſe of condemnation and reprobation, then no man can find any cauſe in himſelfe, why he ſhould not be condemned and reprobate. For I ſuppoſe that the greateſt Saints that euer liued, could finde no cauſe *in themſelues* why they might not bee condemned and reprobate: I ſay *in themſelues*: for if they looke out of themſelues vpon Chriſt, then they finde an high and only cauſe, the will of God in Chriſt, in whom he hath fully reuealed his will and mercy to ſaue ſinners. For Chriſt was ſent to ſaue them that were loſt, and to call ſinners to repentance.

Some may happily ſay, that theſe queſtions and quirkes might be forborne, and not ſpoken of at all. I anſwere, I am of the ſame minde: But when the enemies of the Truth, *Pelagians* and *Arminians* are euer buſie in ſtirring theſe queſtions, theſe buſie heads impoſe a neceſſity vppon them that loue the Truth to maintaine it, and by plaine writing to walke ſafely and plainely euen through the middeſt of *Meandrian*

crookes and windings of the Aduerſaries. The Church (ſayth *Tertullian*) hath a rule, and this rule hath no queſtion, but ſuch as Hereſies bring in.

Thus we ſee there may be a cauſe of condemnation beſides the onely will of God, but concurring with Gods will; but of ſaluation no cauſe can be giuen but the onely will of God. Yet our *Author* here vndertaketh to find a cauſe beſides the only wil of God, though concurring with Gods will: This hee doth in the inſtance of St. *Peter*: For he ſayth that *There is neither word, apex, nor ſyllable to proue that God did call, ſaue, and glorifie St.* Peter *without any conſideration had or regard to his faith, obedience and repentance.*

The better to vnderſtand this, we muſt cleare ſome things which hee hath confounded. They that deale not playnely confound many things of purpoſe, which muſt be diſtinguiſhed that the matter may bee cleared. Hee ſayth that Saint *Peter was not called, ſaued and glorified without conſideration, or regard of his Faith, Obedience and Repentance.* This propoſition in Truth containeth three propoſitions in it: And neither can he conclude three propoſitions at once, neyther can any man anſwere to three at once. Therefore wee muſt diſtinctly ſeparate theſe three propoſitions, that his confuſion may appeare, and that a cleare anſwere may be framed vnto the poynt in queſtion.

Of theſe three propoſitions, the firſt is, St. *Peter was not called without reſpect to his Faith, Obedience, and Repentance.* The ſecond is, Saint *Peter was not ſaued without reſpect to his Faith, Obedience and Repentance.* The third is, Saint *Peter was not glorified without reſpect to his Faith, Obedience, and Repentance.*

Theſe

Theſe three things are not all of one kinde. The two latter propoſitions we grant; the reaſon is, becauſe ſaluation and glorification are in the nature of a reward. Now the Scripture witneſſeth, that *God will reward euery man according to his workes*: And therefore Saint *Peters faith, obedience* and *repentance* ſhall bee rewarded with ſaluation, and glorification: And ſaluation and glory may bee ſayd to reſpect theſe goods workes that went before.

But the firſt of theſe propoſitions is, that Saint *Peter* was not *called* without reſpect to his *faith, obedience* and *repentance*. Here we cloſe with him. I muſt charge with *Pelagianiſme* in that very point of this Hereſie, for which *Pelagius* was condemned for an Hereticke in the *Synode* of *Paleſtina*, as St. *Auguſtine* often relateth. In which Synode the Doctrines of *Pelagius* were condemned, as they were alſo in many other Synodes: *Concilio Carthag. 7. Concilio Melenitano: Concilio Arauſica:* And alſo condemned by the decrees of the *Popes* that then were, and the *Emperors*.

He ſayth that St. *Peter* was *not called* without reſpect and conſideration had to his *faith*, *obedience* and *repentance*: In denying this propoſition he affirmeth the contradictory: That St. *Peter* was *called* in conſideration and reſpect of his *faith, obedience*, and *repentance*. This is the ſame which the Church hath condemned in *Pelagius*. For *Pelagius* taught no otherwiſe but thus. *Gratia Dei datur ſecundum merita noſtra*: In reſpect or conſideration of our merits. This man teacheth that St. *Peter* was *called* in conſideration or reſpect of his *faith, obedience* and *repentance*. This is euidently *ſecundum merita*, as *Pelagius* vnderſtood *merita*. For

thoſe things which *Pelagius* and the Ancient *Fathers*, who wrote in his time, called *merita*, were no other then theſe which *this man* calleth *faith*, *obedience*, and *repentance*; *Pelagius* knew no greater *merits* then theſe. If St. *Peter* was called in conſideration and reſpect of theſe things, then was that grace of his calling giuen in conſideration and reſpect of theſe things, and ſo *Gratia datur ſecundum merita*: *Secundum merita*, whether we Tranſlate, *according to merits*, or *in reſpect* and conſideration *of merits*, all is one. I ſtand not vppon any curioſity of Words, there is no difference in the matter. It followeth neceſſarily, that this man teacheth that Doctrine, for which *Pelagius* was condemned for an Hereticke: let him ſhift this as hee can.

Here the Author of the *Appeale* may conſider what wrong he hath done to the Church of *England*, in obtruding, for Doctrines of our Church, the old rotten Hereſies of *Pelagius*. And let him alſo conſider who doth now συμπεπλεγμένη κεφαλή trouble and betray the Church of *England*. Wee teach with the Scriptures, and with the moſt Orthodoxe Ancient Church, that St. *Peter* was predeſtinated and called vnto *faith*, *obedience*, and *repentance*. This man runneth with the *Arminians* into the depth of *Pelagius* his poyſoned Doctrine. And was it not likely that hee ſhould run this way, who being a priuate man without authority, taketh vpon him to impoſe Doctrines to our Church, to change thoſe that are receiued, and in place thereof to reuiue the *Pelagian* errours, to beare men in hand that theſe are the Doctrines of our Church; to ſcorne men that haue beene reuerenced for their Learning,

ning, and will bee reuerenced in the ages following; ſuch as Arch-biſhop *Whitgift*, Arch-biſhop *Hutton*, Doctor *Rainolds*, Doctor *Whittakers*, and the other Biſhops and Learned men, that joyned with them, whom this man accounteth ſometimes *Caluiniſts* and *Puritanes*, ſometimes that *They were reputed learned*, as if himſelfe had that in Truth, which they did but ſeeme to haue: Who being a *Prieſt* of the Church of *England*, accuſeth *Biſhops*, his ſuperiours, to be *Puritanes*; as all muſt be to him, who yeeld not to his fooliſh and erroneous Doctrines: who in commendation of his owne ſtile calleth it an *Exaſperating ſtile*: Who in this exaſperating humour careth not, and profeſſeth that hee careth not, what any thinke that pleaſe not this his humour: Who with ſuch height of diſdayne ſleighteth the diligence and induſtry of his brethren gathered at the *Synode* at *Dort*. Yet they who were imployed in that ſeruice, were authorized by his Majeſties Commiſſion, directed by his Inſtructions, and when they returned rendring to his Maieſty an account of their imployment, were moſt graciouſly approoued of by his Maieſty, onely they cannot get the approbation of this Gentleman. It were good for him to conſider theſe exaſperating humors; they proceede from Pride: Here is neyther *Humility* nor *Charity* to be found, and therefore not the *Spirit* of God. And what good can he do in Gods Church, that commeth in Pride, and a ſpirit exaſperating without charity and humility? Sir, I write not this in choller, nor in malice to your perſon: but I haue told you plainely the cenſures of thoſe men, with whom I haue ſpoken in this matter; both of the higher ſort in

the Church, who are your *Fathers*; & of inferior ranke, who are your *Brethren*. I omit the censure of the *Layty*. I speake of them that are able to iudge of your spirit. And because they haue obserued these things in you, I thought the best seruice I could do you, was plainly to let you know these things that you may amend them.

It were good and necessary for you to vnderstand how you haue bin fetched ouer by those cosening companions the *Arminians*, who haue plunged you in with themselues in the depthes of *Pelagius*. Their end in deuising that *respective decree* is, that Predestination should not be ruled by *Gods will*, and eternall purpose, but by *mans free will*. And this is the end which you must imbrace, vnlesse God turne your heart, and warne you to auoide these dangerous and pernitious doctrines, wherein you draw the yoake with *Pelagius*. God make you to see your errour, and to make some satisfaction to the *Church of England*, whom you haue so much wronged.

We say in this, as Saint *Augustine* sayd in the like. *Promisit Deus, quæ ipse facturus erat, non quod homines facturi erant, quum* Abrahę *promiserat in semine eius fidem gentium: quia etsi faciunt homines bona, ipse tamen facit vt faciant, quæ præcepit. Alioquin vt Dei promissa compleantur, non in Dei sed in hominum est potestate.* That which Saint *Augustine* saith here of the *promise* of God, is in like manner true in the *purpose* of Gods Predestination. For God doth predestinate that which he himselfe will do, not that which men would doe. For albeit men according to Gods purpose are called, doe beleeue, are iustified, walke in obedience & repentance, and other good workes, yet

De prædest. sanct. cap. 10.

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it is God that worketh that which he predestinateth, and worketh according to his owne exceeding great power faith in men, charity, and hope, and maketh them walke in obedience: otherwise, that Predestination should haue his effect, it should not be in Gods power, but in mans power. Now if it be Gods *calling* that *gaue* to Saint *Peter* faith, obedience and repentance, how then doth this man say that Saint *Peter* was *called* in consideration and *respect* of his faith, obedience and repentance? This is true that *God giueth these graces*: Now he sayth, that Saint *Peter was called in respect of these graces*: what can followe but this, that God *giueth* these graces to Saint *Peter*, in *respect* of these graces. Which were to run giddy in a circle.

Chap. 4.

A preuention of such answers, as may be made against this that hath bene saya.

Some happily may obiect, that this is not so plaine *Pelagianisme*: For *Pelagius* taught that there was somewhat in *Nature*, that did cause God to confer grace, but this man seemeth to say, that God giueth grace not in respect of *nature*, but in respect of *grace*: For faith, obedience and repentance are *graces*: and if in these respects God gine grace, then it is grace that draweth grace, and not nature.

This obiection, as it may proceede from the *Pelagians*, is of no validity: For *Saint Augustine* doth witnesse that *Pelagius* himselfe did confesse grace in *words*, but in *truth* denied it. I will not thinke that this man

doth ſo collude in this word *Grace*. But becauſe hee followeth the ſame courſe which the *Pelagians* held, whether wittingly, or as I rather thinke, vnwittingly: We may not ſuffer the grace of God, whether wittingly, or vnwittingly to be defaced. The *Pelagians* when they ſpeake of faith, and charity, and ſuch like graces, giue but ſmooth words to colour their meaning, and to deceiue the ſimple: Some of them doe more plainely open themſelues. *Iohn Scotus* who was the greateſt *Pelagian* that liued in his time (for it was he that brought in the doctrine of *Meritum ex congruo*, which ſome of the moſt learned Papiſts, amongſt whō we may account *Franciſcus Victoria*, do confeſſe to be the true doctrine of *Pelagius*. *Victoria* ſpeaking of that doctrine, *De merito ex congruo*; ſaith plainly, *Hæc erat bona pars erroris Pelagianorum, ſi ego quicquam intelligo.* *Scotus* then teacheth that faith, charity and repentance may be had *ex puris naturalibus*. Concerning faith he ſaith: *Fide acquiſita ex puris naturalibus poteſt homo aſſentiri omnibus reuelatis à Deo.* And a little after. *Hoc igitur tenendum eſt tanquam certum, quod reuelatorum in Scripturis eſt nobis acquiſita fides generata ex auditu & actionibus noſtris, qua eis firmiter adhæremus.* And ſpeaking of faith infuſed, he ſaith. *De fide infuſa quomodo ſit ponenda in nobis, hoc non eſt ita certum an ſit, vel quomodo ſit ponenda in nobis.* After the ſame manner he ſpeaketh of charity. *Lib. 3. Diſtinct. 27. Quæſt. 1. & diſt. 28.* Now ſeeing theſe be their poſitions, it is not much materiall what words they giue; when ſpeaking of grace, they intend to giue all to nature in the end. The *ſubtile Doctor* ſaw that they who bring in the *reſpective decree*, affirming that God in conferring

Relect. 1. de poteſt.

Lib. 3. diſt. 23. Quæſt. 1.

ring of grace reſpecteth ſomewhat in man, muſt needs yeeld that the thing *reſpected* in man, muſt be *nature*, nothing but nature. And therefore *Scotus*, beeing a Famous *Pelagian*, granteth that roundly, becauſe hee perceiued that therespective decree cannot ſtand without this ground.

But others are or ſeeme to bee offended at ſuch groſſe proceedings, and therefore they would temper this matter, and daube it vp thus: That it is not *Nature* but *Grace* that God *reſpecteth*. Thus they would in words mollifie the horrour of the other opinion, and yet they retayne the ſame abſurdities. The Author of the *Appeale* is running on with theſe; but God knoweth which way hee is going, for hee himſelfe knoweth not. Hee ſayth, *God called Saint* Peter *in reſpect of his Faith, Obedience, and Repentance*, and then hee thinketh, that hee hath well ſayd, in laying this reſpect not vppon nature, but vppon grace, as hee thinketh: But hee doth not vnderſtand the abſurdity that this draweth after it. For if God called Saint *Peter* in *reſpect* of his Faith, Obedience, and Repentance; then were Saint *Peters* Faith, Obedience and Repentance ſome *cauſe* why hee was *called*; and therefore *before* his calling. But in true Diuinity Saint *Peters* Faith, Obedience and Repentance are the effects of his calling, not the cauſe, and come after the calling, but god not before it. It may well bee ſayd that God *iuſtified* him in reſpect of his *calling*, and God *called* him in reſpect of *Predeſtination*, and God *predeſtinated* him, *Secundum propoſitum*, in reſpect of his *purpoſe*: For ſo Saint *Auguſtine* reaſoneth, that for the grace of *Predeſtina-*

tion, wee haue the grace of Gods *calling*, that is grace for grace: And for the grace of his *Calling*, wee haue the grace of *Iuſtification*, that is, grace for grace. But the Ancients that reaſoned thus, alwayes obſerued that the *Conſequent* grace might be giuen for and in reſpect of the *Precedent* grace: but that the *Precedent* grace might bee giuen for or in reſpect of a *Subſequent* grace, there was neuer Orthodoxe Writer that taught ſo: Yet the *Pelagians* and after them the *Arminians*, ſeeming willing to auoyde the danger of that Rocke, at which ſo many haue made Shipwracke, that grace is giuen for ſome reſpects in nature, to auoyde this abſurdity, they labour to mollifie the matter, but runne ſtill vpon the ſame danger: They change the manner of ſpeaking, and ſay that a Precedent grace is giuen in reſpect of ſubſequent grace, as this man ſayth, When hee holdeth, that the grace of calling is giuen in reſpect of Faith and Obedience, which are ſubſequent graces.

But this is nothing elſe, but for the loue to holde with *Pelagius*, to ſay ſomething; Wherein they forſake Vnderſtanding, Reaſon, Diuinity, and Philoſophy, and ſpeake *Non ſence*. For that I call Non-ſence, that is againſt Diuinity, Philoſophy and Common reaſon, as this is, which maketh a ſubſequent grace to bee the cauſe of a Precedent grace; to ſet the effect before the cauſe. And becauſe in this manner of ſpeech, there is nothing to ſatisfie the vnderſtanding of a Diuine or a Philoſopher, it is apparant, that this was deuiſed for none other end, but onely to dazle the ignorant with Wordes without

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Vnderſtanding: But a matter of this nature will not bee carryed with empty Wordes.

And in ſo high a poynt of Diuinity, to ſpeake without expreſſe Scriptures, is a ſigne that they preſume too much, eyther vppon their owne *wit*, or vppon other mens *weakneſſe*. Their end is, that if thus much might be obtayned, that God giueth the precedent grace for or in reſpect of the conſequent, they might with more eaſe afterward fall into the playne tearmes of *Pelagius*. For howſoeuer they may palliate the matter with ſtrange VVordes not vnderſtood, yet the Truth is, as *Scotus* confeſſeth, that if Gods grace bee giuen in reſpect of any thing in man, that can bee nothing but nature. For in man, before he be called, there is nothing but nature.

And therefore the playne Doctrine of *Scotus*, that a man may merite grace *Ex puris naturalibus*, ſtandeth more probable in reaſon, then this opinion which deuiſeth a ſubſequent grace to be the cauſe of a precedent grace: For as this is againſt Diuinity, ſo the reaſon of the Naturall man refuſeth it.

The graces of God are ordered, and they that would diſorder them, trouble the whole frame of our ſaluation. For God hath ſet the order: From Gods purpoſe proceedeth Predeſtination, from Predeſtination Calling, from Calling Faith and Iuſtification, from Iuſtification Obedience and all fruitefull workes. The firſt grace that wee apprehend is Calling: And therefore before we are called, there is nothing in vs but nature. If then God reſpect any thing in man, in reſpect whereof hee calleth him, that can be nothing but nature and free will.

This the *Pelagians* taught plainely; but some following the *Pelagians* are ashamed to vtter themselues so plainely: They striue to handle the matter more finely, but whilest they seeke fineneſſe, they haue loſt their wits. Surely they haue forsaken reason and vnderstanding. Now it is not possible that from *nature* and freewill any *grace* should rise: becauſe the *Lord* sayth, *That which is borne of the flesh is flesh, and that which is borne of the spirit is spirit.* Here be two principles set, one in *Nature*, the other in *Grace*: The principle of grace and all good motions is the *Spirit*: the higheſt principle of nature and naturall motions is the *Flesh*: Therefore no grace of the spirit can proceede from the flesh; but nature and free-will is nothing but flesh.

Iohn 3. 6.

Againe, the order, wherin the Blessed *Apostle* setteth downe these things, the purpose of God, predestination, calling, iustification, glorification, doth prooue that a precedent grace may be some cause to draw after it a subsequent grace; but for a subsequent grace to be any manner of cause to draw a precedent, this is impossible. The blessed *Apostle* sayth: *All things fall out for the best to them that loue God, to them that are called according to his purpose.*

Before I come to that which I intend, I would heere first remooue a scruple, which the *Pelagians* stumble at, in those words of the Apostle: *To them that loue God*: From these words they inferre, that God *respecteth* them that *loue* him; But the Apostle expoundeth himselfe in the words following: *To them that are called according to his purpose*: For these are they who *loue* God; who vnderstand that Gods loue preuented them

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and called them according to his purpose. He that hath the knowledge of this loue of God, must needes loue God againe: but this loue beginneth by Gods preuenting loue, as St. *Iohn* sayth: *Herein is loue, not that we loued God, but that he loued vs, and sent his son to be a reconciliation for our sinnes.* There be some that begin to loue, but fall away and continue not to the end. Of these St. *Bede*, in his Expositions collected out of Saint *Augustine*, expoundeth this place thus. *Apostolus cum dixisset: scimus quoniam diligentibus deum omnia cooperantur in bonum, sciens non nullos diligere Deum, & in eo bono vsq; in finem non permanere; mox addidit; his qui secundum propositum vocati sunt: Hi enim, in eo quod diligunt Deum, permanent vsq; in finem.* Thus much to remoone this scruple, that no occasion be left to the *Pelagians*. Now to proceed. The *Apostle* sayth, *All things fall out to the best, to them that are called according to Gods purpose:* Then Gods calling is according to his purpose. If any man should say, that Gods purpose were according to his calling; should hee not inuert the Wordes of the Apostle, and falsifie his Doctrine? Then his *calling* is according to his *purpose*; but his *purpose* may not bee sayd to be according to his *calling*: because the calling dependeth vppon his purpose, but not the purpose vppon the calling. The purpose is a cause of the calling, but not the calling a cause of the purpose. Now if wee proceede from Vocation to Iustification, wee shall vnderstand the same. For as Vocation dependeth vppon Gods purpose of *Predestination*, so doth our Iustification depend vpon Vocation; and as this was to peruert the Apostles words, and to falsifie his doctrine,

1 Iohn 4. 10.

Bed. in Rom. 8.

as before I ſayd, to ſay that Gods purpoſe was according to his calling: So if a man ſhould ſay, as this Author ſayth, that Gods calling is according to faith, obedience and repentance; this man ſhould in like ſort peruert the Apoſtle his words, and falſifie his doctrine. For iuſtification, faith, obedience and repentance, depend vpon Gods calling, but his calling dependeth not vpon them: *they* are *giuen according* to his *calling*; but his *calling* is not *according* to *them*: And therefore they are giuen for and in conſidetation of his calling; but that Gods calling ſhould be for and in conſideration, or regard of theſe things, which Gods calling draweth with it, and after it; is a thing abſurde not onely in the iudgements of Orthodoxe Writers, but euen in the iudgement of *Pelagius* himſelfe, and of *Scotus*, and of the moſt learned of that ſide; who thought it more probable and agreeing more with reaſon to ſay that the grace of God is giuen according to merits, then to deuiſe this ſtrange fancy, that a ſubſequent grace ſhould be the cauſe of a precedent grace. This I ſay is not a priuate fancy of ſome particuler men, but ſuch a thing as was neuer vttered by any ſober or learned writer. And becauſe *hereſie* goeth not without *abſurdities*, it may be called either the *Arminian hereſie*, or the *Arminian abſurdity*. For beſides *Arminians*, no man writeth thus.

I may not omit to obſerue in the laſt place, that our Authors words croſſe the words of the 17. *Article*, which hee profeſſeth to maintaine. For the article ſpeaking of Predeſtination ſayth. *They which be indued with ſuch an excellent benefit of God, be called according to Gods purpoſe, by his ſpirit working in due ſeaſon,*

ſeaſon, they thorough grace obey their calling, they are iuſtified freely, they be made the ſonnes of God by adoption, they be made like the image of his onely begotten ſonne Ieſus Chriſt, they walke religiouſly in good workes, and at length by Gods mercy they attaine to euerlaſting felicity.

Theſe words of the Article containe the true Apoſtolicall doctrine: For the calling of God is here ſayd to be according to Gods purpoſe; and iuſtification, obedience, walking religiouſly in good workes, theſe things are declared in the *Article* to follow the calling as effects thereof.

But *this man*, the *new maintainer* of the articles and of the doctrines of our Church, peruerteth this Apoſtolicall doctrine contained in the article: For he ſayth, that *the calling is according to faith, obedience and repentance*: contrary to that which is contained in the article. The article maketh faith, obedience, and repentance, to be the effects of calling, and to followe it, and proueth conſequently that the calling is not according to theſe effects, or in conſideration and regard of theſe effects, but that theſe effects are according to the calling, and in conſideration and regard of the calling: By this mans doctrine, *the calling dependeth vpon faith, obedience and repentance*: by the doctrine contayned in the article, theſe things depend vpon the calling.

Thus hath he cleane peruerted and croſſed the doctrine contained in the article, and yet this man is thought fit to expound the *Articles*, and to declare the *Doctrines* of our Church. Thus much concer-

concerning his errours touching the matter of Predestination.

Chap. 5.

Of perseuerance in Grace, and falling away from Grace.



He question as Saint *Augustine* propoſeth it, is of *perſeuerance* of the Saints in grace: As *this man* and the *Pelagians* propoſe it, of *falling away* from grace, or of the Apoſtaſie of the Saints. The queſtion is the ſame though diuerſly propoſed: ſo that if we proue the *perſeuerance* of Saints to the ende, then is that doctrine ouerthrowne, that bringeth in the *Apoſtaſie* of Saints.

If this queſtion be moued thus: *Whether a man may fall away from grace*: The propoſition, by reaſon of the ambiguous acception and vſe of this word grace, may be both true and falſe. For this is true, *a man may fall from grace both totally and finally.* And this likewiſe true, *a man cannot fall from grace neither totally nor finally.* They who haue a purpoſe to deceiue take the generality of termes, and *in vniuerſalibus latet dolus.* Therefore before any true proofe can be made in any diſputation, the word that is ambiguous muſt be declared diſtinctly. In the Scriptures, and in thoſe Writers that ground themſelues vpon the Scriptures, there is obſerued a double acceptation and vſe of this word grace. I am not ignorant that many diſtinctions

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are vſed of this word, and that *Bellarmine* confoundeth himſelfe, and his reader with the multitude of diſtinctions of this word; but diſtinctions were inuented to *cleare* the poynt in queſtion, and not to *confound* things. I reſt therefore for our preſent purpoſe vpon one diſtinction, which is playne and grounded in the Scriptures, and this it is. *Grace* is taken diuerſly according to diuers Fountaynes from which it floweth: For albeit all grace proceedeth from God, yet it proceedeth diuers wayes from him; one way is, by the way of his *eternall purpoſe*: Thus proceedeth the grace of *Predeſtination*, and the grace of Gods calling according to his purpoſe, and the grace of iuſtification according to his calling, and conſequently, according to his purpoſe. This grace is primary, conſtant and vnchangeable: This is a free gift proceeding from the purpoſe of God, and is wrought in vs by Gods calling. Of this the Apoſtle ſpeaketh. *The gifts and calling of God are without repentance.* Rom. 11. 29. This is one way by which grace proceedeth from God: Another way it proceedeth from God, and commeth to vs by the way of *Preaching*. This way diuers graces come in diuers meaſures, as the Lord hath taught in the Parable of the Sower. Matthew 13. The *Sower* ſowed the ſame *Seed*; but ſome fell by the *Way ſide*, and the Fowles came and deuoured it vp; by this are they deſcribed, who heare the word of the Kingdome and vnderſtand it not: Then commeth the wicked one and catcheth away that which was ſowen in their heartes. Other ſeede fell vpon *ſtony ground*, where it had not much earth; and forthwith it ſprang vp, becauſe it had not deepneſſ of earth, and when the Sunne was vp it was ſcorched, and becauſe it had not roote, it withered

withered away. By this are they ſignified, who heare the word and anone with joy receiue it: Yet hee hath no roote in himſelfe, but dureth but for a time; for when tribulation or perſecution ariſeth becauſe of the word, by and by hee is offended. Thirdly, ſome fell amongſt *Thornes*, and the Thornes ſprang vp and choaked it. By this he is noted, that heareth the word, and the care of this world and the deceitfulneſſe of riches choake the Word, and hee becommeth vnfruitfull. Laſt is hee that receiued ſeed into *good ground*, he that heareth the Word and Vnderſtandeth it, which alſo beareth fruite, and bringeth forth ſome an hundreth, ſome ſixty, ſome thirty.

I haue ſtayed the longer vpon the full recitall of this Parable, becauſe it proueth fully that which I intend to draw out of it. Firſt, it is euident hereby, that by the Preaching of the Word diuerſe graces are giuen. And the very Preaching of the Word freely to ſome Nations, is a great grace. In this reſpect it is called *Verbum gratiæ*, *Acts* 20. 23. This grace, though ſo great, yet may be loſt: For many Nations haue had it, that haue loſt it: Let them that haue it make much of it whileſt they haue it: For who knoweth how ſoone it may bee taken away? And this is one way to looſe it, to ſuffer the Doctrines of our Church to bee corrupted. It is the Spirit of God that ſetteth vp Preaching, and directeth Preachers to one place, and not to another: As we read, *Acts* 16. 6, 7, 9. This then is one great grace to haue the Word of *God* Preached to a people; but when it is Preached ſome vnderſtand it not: others receiue a greater meaſure of grace, when they receiue the word with joy. Yet this dureth not in ſome, but is loſt both totally and finally: Others are choaked with the deceit-

deceitfulneſſe of the World, and theſe fall away alſo: Others are fruitefull and bring foorth plentifully. All receiue the ſeede in ſome meaſure; and thereby receyue grace in ſome meaſure: but three ſorts looſe it altogether, the fourth onely receiueth it fruitfully. Then all theſe that receiue ſome grace and looſe it againe, are ſayd, and truly ſayd, to fall away from grace. Theſe graces that are thus loſt are true graces: And men may proceede farre in the practiſe of theſe graces, ſome farther then other, and yet may looſe them. Then they that ſpeake in generall words, that a man may fall away from grace, ſpeake at randome. The queſtion is *whether they that are according to Gods purpoſe Predeſtinated, called and iuſtified, may looſe theſe graces of their Predeſtination, Calling, and Iuſtification.* This the *Orthodoxe Church* hath alwayes *denied.* The *Arminians* who admit no other *Predeſtination* but conditionall, *affirme it*; and none but *Pelagians* and *Arminians.* The *Arminians* hold that men may be often predeſtinated, often elected; and in the end may looſe all. They labour to prooue that all grace may be vtterly loſt, that the power of free will may bee receiued, which then may ſhewe her power more fully, when there is no grace.

Chap. 6.

That perſeuerance to the end is a gift of God giuen to true beleeuers, flowing from Gods purpoſe and predeſtination.

FIrſt I will produce reaſons to *proue*, that perſeuerance in grace to the end is a gift of God giuen to true beleeuers; and then *anſwere* his Objections. To *proone* this, the Scripture is euident to

ſuch as reade it with a ſingle heart and vnblemiſhed eies. Firſt of all, thoſe words of the Apoſtle proue it. *Wee know that all things worke together for the beſt to them that loue God, euen to them that are called according to his purpoſe. For thoſe whom hee knew before, hee Predeſtinated to be made like to the Image of his Sonne, that hee might bee the firſt borne amongſt many brethren. Moreouer whom hee Predeſtinated, them alſo hee called, and whom he called, them alſo he iuſtified, and whom he iuſtified, them alſo he glorified.* The *purpoſe* of God is the *Spring* and Fountaine from which all theſe graces are deriued: The *end* is glorification: From the beginning to the end are *Predeſtination, Calling* and *Iuſtification.* The chayne is ſo linked together, that it cannot be ſeparated. He that God *purpoſed* to Predeſtinate, muſt needes be *Predeſtinated*; hee that is *Predeſtinated* muſt needes be *called*; he that is ſo *called* muſt be *iuſtified*; hee that is ſo *iuſtified* muſt be *glorified*: But no man can come to glory without the grace of perſeuerance to the end: Therefore where God giueth *theſe graces*, ſuch a *calling*, ſuch a *iuſtification*, hee giueth with all *perſeuerance*, without which no man can come to this end.

The ſame is proued from the words of St. *Iohn.* 1 Iohn 3. 9. *Whoſoeuer is borne of God ſinneth not, for his ſeede abideth in him, and hee cannot ſinne becauſe he is borne of God.* When St. *Iohn* ſayth, that a man, once regenerate by the Spirit of God, ſinneth not, and cannot ſinne: We may not vnderſtand this of *ſinnes* of *infirmitie*: For of ſuch St. *Iohn* himſelfe ſayth: *If wee ſay* 1 Iohn 1. 8. *we haue no ſinnes, we deceiue our ſelues, and the Truth is not in vs, if we confeſſe our ſinnes he is faithfull and*

iuſt

inst to forgiue vs our sinnes. How then doe these two agree together? First, we are all sinners and wee must confesse our sinnes: Secondly, a regenerate man sinneth not, yea cannot sinne. These contentions of the *Arminian* faction, hath taught vs to reconcile these places. For a man that is borne of God may sinne, that is, fall into the *sinnes* of *infirmity*; but yet he can not sinne, that is, he cannot fall backe into the *seruice* and *dominion* of sinne *totally* and *finally*. The thing which I especially obserue out of these wordes is, that there is somewhat which is heere called the *Seede of God abiding* in him that is once borne of God: And this declareth a regeneration which proceedeth from the purpose of God, and from that powerfull calling which is according to his purpose. What this seede is, let any man declare: This is certaine, all is not gone, all is not cut off by intercision; here is a *Seede of God abiding*: Call it what you will, all is one to our purpose: For whether this Seede of God be *Faith*, or the *Word of God*, or the *Grace of Gods calling* according to his purpose, or the *Spirit*, or any of these, or all these: It prooueth our purpose, that all is not gone, all is not falne away: If all be not falne away, then this man in whom it abideth can not fall totally. If Faith bee the Seed, the Word of God foweth it, the calling of God rayseth it, and makes it fruitfull, the Spirit of God quickneth it: To this purpose St. *Peter* sayth: *Being borne againe, not of corruptible Seede, but of incorruptible, by the Word of God which liueth and abideth for euer*: The Word of God is sayd to *liue* and abide for *euer*, because of the *effect* which it worketh, as some learned Interpreters haue 1 Peter 2. 3.

obſerued: For here he ſpeaketh of the new birth, as Saint *Iohn* did, of the incorruptible ſeede (as Saint *Iohn* called it) the ſeede of God abiding, of the word of God whereby the grace of regeneration is giuen, which liueth and abideth for euer. This agreeth with that which St. *Iohn* ſayd of the ſame new birth.

Saint *Peter* confirmeth this further in thoſe wordes: 1 Peter 1, 3. *Bleſſed be God the Father of our Lord Ieſus Chriſt, which according to his abundant mercy hath begotten vs againe to a liuely hope, by the reſurrection of Ieſus Chriſt from the dead, to an inheritance immortall, and vndefiled, and that fadeth not away, reſerued in Heauen for you, which are kept by the power of God through faith vnto ſaluation.* It is hard to deuiſe more expreſſe words to deliuer this Doctrine of perſeuerance, then Saint *Peter* vſeth here: For he ſpeaketh of them that are regenerate according to the purpoſe of God, when hee ſayth, *according to his abundant mercy he hath begotten vs againe*; he ſayth, to a *liuely hope*, and *inheritance*; the inheritance is ſayd to be *reſerued for vs in Heauen*, and we are *kept by the Power* of God *through faith* vnto it. If we be kept for it by Gods power through faith, and it be kept for vs; then he that denieth perſeuerance vnto the end, muſt breake this power of God by which we are preſerued to the end: For what is this power of God that keepeth vs through faith to the end, but the grace of perſeuerance to the end?

The ſame Doctrine of perſeuerance, or of our preſeruation by Gods power to the end, is confirmed vnto vs from the nature of *Faith* and of *Charity*. Of *Faith* the Lord ſaith: *He that heareth my word and beleeueth on him that ſent me, hath euerlaſting life, and* Iohn 5. 24.

ſhall

ſhall not come into condemnation, but is paſſed from death to life. The Lord ſpeaketh of *Faith*, but this faith is not an *Hiſtoricall* faith, nor a *Temporary* faith; for theſe doe fade and haue not this promiſe which this faith hath of which the Lord ſpeaketh: Then what faith can this bee, but ſuch a *iuſtifying* faith that proceedeth from the *Calling* of God according to his purpoſe? The *Lord* ſayth, that *Hee who thus beleeueth hath euerlaſting Life*: If hee hath euerlaſting Life, then what *Arminian* or *Pelagian* can take this from him, that Chriſt ſayth hee hath? Some may anſwere, that when it is ſayd, hee hath it, it may bee vnderſtood, hee ſhall haue it. I ſtand not much vppon that, for whether the Lord, that giueth euerlaſting life, ſay hee hath it, or hee ſhall haue, it is not much differing: But yet I cannot but obſerue the Lords ſpeech, who knew beſt how to ſpeake. When hee ſayth *He hath it*, his meaning is, that euerlaſting life ſhall be as firmely and truely giuen to him, as if hee had it already in poſſeſſion, which yet hee holdeth but in hope.

Now which of all the *Pelagians* dare ſay, that perhaps hee may haue it, and perhaps hee may looſe it, or that hee may fall totally or finally from it, when the Lord ſayth hee hath it? Hee could haue ſayd, hee ſhall haue it, but why doth hee ſay *He hath it*, but onely to teach vs that true beleeuers haue ſuch a grace heere, which can not be loſt? The Lord ſayth alſo of the man that hath this grace, that *He ſhall not come into condemnation, but is paſſed from death to Life*. What is that, *is paſſed?* but to make this Doctrine ſure, that there is ſuch a grace giuen heere

which

which cannot be loſt. Let the *Pelagians* wrangle as they will about loſſe of grace: this may be ſufficient for vs to reſt in the plaine and euident words of our Lord and Maiſter *Chriſt Ieſus*. Thus we ſee that a true and liuely faith carrieth with it vndoubtedly the grace of perſeuerance vnto the end.

The ſame may be confirmed from *Charity*. I meane ſuch charity whereby ſuch a faith worketh, as was laſt deſcribed. Of *charity* the Apoſtle hath theſe words. *Charity neuer faileth; though prophecie fayle, and tongues ſhall ceaſe, and knowledge ſhall vaniſh away.*

If any man ſhall here ſay, that this is ſpoken in reſpect of other graces that in this life we haue vſe of, and go no farther. I anſwere, I admit that to be ſo: but here the *Apoſtle* ſayth, *Charity neuer fayleth.* It is true, he numbreth vp ſome graces that do fayle. I graunt that in the life to come we ſhall not haue vſe of theſe graces that fayle. The Apoſtle obſerueth a difference here betweene graces and graces: ſome for the vſe of this life onely, others for this life and for that to come. Of theſe that are both for this life, and for that to come, he nameth charitie which fayleth neuer. If charity neuer faile, no not in the life to come; then it muſt follow that it neuer faileth in this life: becauſe if it ſhould faile in this life, then it muſt needes faile in the life to come. For no man ſhall haue the glorious comfort of charitie in that life, who looſeth altogether the gracious comfort of it in this life. *Charitie neuer faileth*; therefore it abideth for euer: therefore there are graces wherein true beleeuers perſeuere to the end. Hereupon ſome

Schoole-

Schoolemen say that *perseuerance* is a grace, not really differing from *charity*: It is true that charity waxeth cold, and the charity of many may faile, and the faith of many may faile: but the *purpose* of God cannot faile: and those *graces* that *proceede* from Gods *purpose* neuer faile them to whom they are so giuen.

But because these controuersies were not knowne in the Church, before the time of S. *Augustine*, and by him more diligently handled then by any other. For the ancient Fathers that liued before him, could not speake to these things which are brought in by *Pelagius* after they were dead, and therefore could not come to their knowledge: and indeede spake somewhat securely as fearing no harme and not knowing that their words should after their death bee peruerted by the *Pelagians*, which made S. *Augustine* say, *Vobis Pelagianis nondum nata securius loquebantur Patres* Because, I say, before him none could, and after none did so exactly handle these things, as if he had beene raised vp, and reserued by God to do this seruice to the Church, (as no doubt hee was.) I purpose heere to set downe S. *Augustines* doctrines in this particular, not by way of citing some sentences, but by a continued tract. I may sometimes vpon occasions interminglo some things, but that shall be in a *parenthesis*. The whole body of this that followeth is S. *Augustines*. Which I do the more willingly, because I am well assured, that the learned *Bishops* who were in the reformation of our Church, in the beginning of Queene *Elizabeths* raigne, did so much honour S. *Augustine*, that in the collecting of the *Articles* and *Homilyes*, and other things in that reformation, they had an especiall respect vnto S. *Augustines* doctrines.

CHAP. 7.

Saint Augustine his doctrine in the matter of perseverance of the Saints.

Lib. de prædest. Sanctor

"FIrst this is true, that God by especiall graces hath made a difference betweene Saints and other men. This is euident by those words. *Quis te discernit? quid habes quod non accepisti?* Who separateth thee? what hast thou that thou hast not receiued? This separation or distinction is not made by naturall guifts. For no man can say that one man is made to differ from another by *naturall guifts*, which are common to all men: it remaineth then that this difference is made by *especiall graces*. (It is incredible to heare the folly and pride of the *Arminians*. *Grevincovius*, one of them, was not afraid to answer these words of the Apostle, *quis te discernit?* with these words of his owne crackt braine, *ego meipsum discerno*. But let S. *Augustine* proceed.) This separation whereby one man is made to differ from another, is the passing of some men, and taking them out of the masse of perdition, wherein others are left. That man is discerned or separated from the condition of other that is by mercy taken out; which is done by Gods predestination, calling, iustification. Wherein we see and confesse the miserable estate of all men, by that sinne which *Adam* hath brought vpon all his seede, that is, vpon all men. We see and must confesse the mercy of God, in taking some to mercy, and leauing other: they that are thus taken to mercy are saide to be separated or to differ from other men.

1. Cor. 4. 7.

Lib. de dono perseuer.

"Then this grace of perseuering to the end, is the gift of God in Christ. Whether any haue this grace, as long as he is liuing here, to vs it is vncertaine, as to vs it is vncertaine

certaine who are predestinated. A man that beleeueth
and liueth a godly life, albeit hee liue but one day, or
lesse, hath this guift rather then one of many yeeres,
who but a little before his death shall depart from the
soundnesse of faith. Now that this grace is giuen to men,
it is euident by diuers Scriptures. *To you it is giuen for* Phil. 1. 29.
Christ, that not only you should beleeue in him, but also suf-
fer for his sake. The one of these things, belongeth to
the *beginning* of faith, to beleeue: the other pertaineth
to the *end*, to suffer. Yet both is the guift of God, be-
cause both are said to be giuen. Now can any man giue a
reason, why perseuerance in grace to the end should
not be giuen in Christ, to that man to whom it is giuen
to suffer for Christ: or to speake more expresly, to
whom it is giuen to dye for Christ? And if this be gi-
uen to them that dye for Christ, who can say that the
same grace of perseuerance is not giuen to such as by
sickneſse, or any other meanes dye in Christ. It is a more
difficult thing to suffer death for Christ, yet both that
which is more difficult, or lesse difficult is giuen by
him, to whom it is easie to giue both.

Those things that are contained in the promises which
God hath made to vs for the nourishing and increase of
our faith, we may, we must lay hold on: but God hath
promised to giue vs this grace of perseuerance vnto the
end. The Prophet *Ieremy* saith: *I will put my feare in* Ier. 32. 40.
their hearts, and they shall not depart from me. What other
thing is this, which God promiseth heere, but that this
feare shall be such and so great, which God will giue
into our hearts, that we may perseueringly adhere vnto
God? Now that which God hath promised vnto vs, for
that haue we good warrant to pray. And therefore this

"grace of perseuerance, is such a grace, as beleeuers con-
"tinually do pray for.

"(Saint *Augustine* hath obserued out of that Exposi-
"on of the Lords prayer made by S. *Cyprian*, that almost
"in euery petition we pray for perseuerance.)

"1. Petition. *Hallowed be thy name.* Wee say (saith
"S. *Cyprian*) *hallowed be thy name.* Not that we aske of
"God, that it may bee *hallowed* by prayers: but because
"we desire of him, that his name may be hallowed in *us.*
"*bis*, in ourselues. But how is God sanctified by man,
"whom God himselfe doth sanctifie? Yet because hee
"hath said, *Be you holy because I am holy*; this we aske, this
"we desire, that we, who are sanctified in baptisme, may
"*perseuere* in that which we haue begun to be.

"2. Petition, *Adueniat regnum tuum.* Doe we here
"aske any other thing, then that his kingdome may come
"to vs, which we doubt not shall come to all the Saints?
"Then they that be Saints, what other thing doe they
"aske here, but that they may *perseuere* in that *sanctitie*
"which is *giuen* to them? For otherwise the kingdome
"of God shall not come to them, which assuredly com-
"meth to none other, but onely to them which perseuere
"vnto the end.

"3. Petition. *Fiat voluntas tua in terra sicut in cœlo.* The
"Saints who do the will of God, saying, *thy will be done,*
"pray that it may bee done, when it is already done in
"them. Why then doe they yet pray that it may be done,
"but onely that they may *perseuere* in that which they
"haue *begun* to be?

"4. Petition. *Giue vs this day our daily bread.* S. *Cy-*
"*prian* sheweth how *perseuerance* is here also prayed for.
"We desire (saith he) that this bread may be *daily giuen*

vs, leaſt that we, who are in Chriſt, and daily receiue the
Euchariſt, as the food of our ſoules, may be *ſeparated*
from the body of Chriſt, if by any grieuous crime, or
being excommunicate, we be forbidden to come to re-
ceiue this heauenly bread. Theſe things (ſaith S. *Augu-*
ſtine) ſhew plainely, that the Saints by prayer aske *per-*
ſeuerance of the Lord, when in this intention they ſay,
giue vs this day our daily bread, leaſt they bee ſeparate
from the body of Chriſt, they pray that they may per-
ſiſt in ſanctitie.

6. Petition. *Leade vs not into temptation.* When the
Saints pray, *Leade vs not into temptation, but deliuer vs*
from euill. What other thing doe they pray for, but
that they may *perſiſt in beliefe?* For if this gift of God
be granted vs (which no man can deny to be Gods gift,
ſeeing wee are commanded to pray to God for it) this
being granted to be the gift of God, that we be not lead
into temptation, it followeth, that the Saints praying
for, & receiuing this gift, muſt needs hold *perſeuerance*
in grace *vnto the end*: for no man ceaſeth to perſeuere,
vnleſſe he be drawne away by temptation. If therefore
this which he prayeth for be granted, that hee bee not
lead into temptation, then ſurely by Gods grace hee
perſiſteth in that ſanctification which by Gods grace
hee receiued. Thus ſure Saint *Auguſtine* out of Saint
Cyprian. And now Saint *Auguſtine* in his owne courſe.
But in perſeuerance it is not as in other graces. We call
him chaſte, whom we know to be chaſt, whether he per-
ſeuere, or not perſeuere in chaſtity: and the like wee ſay
of other graces of God, that may be had or may be loſt.
We ſay he hath it, as long as he hath it: but if hee looſe
it, we ſay then he had it. But in perſeuerance it is other-
wiſe: For no man can be ſaid to haue had perſeuerance,
but

" but hee that perſeuereth to the end : Therefore this is
" ſuch a grace which many may haue, but he that hath it,
" can neuer looſe it. This grace may be obtained, but when
" it is once obtained, it cannot be loſt through contuma-
Dicat mihi quiſquis audet. " cy. *Let any man, that dare, tell mee* whether God cannot
" giue that which hee commandeth vs to aske of him :
" God commandeth vs to aske, that wee bee not *lead into*
" *temptation* : then whoſoeuer is heard of God in asking
" this grace, is preſerued from the temptation of contuma-
" cy, by which hee might looſe perſeuerance in grace ; for
" he that is not lead into temptation, departeth not from
" God.

" After the fall of *Adam*, God would haue it to pertaine
" onely to his *grace*, that man ſhould *come* to him, and like-
" wiſe to pertaine to the *ſame grace*, that man ſhould not
" *depart* from him : This grace hee hath put in him, in
" whom wee haue our inheritance beeing prædeſtinated
" according to his purpoſe that worketh all things. And
" therefore as he worketh that wee come to him, ſo hee
" worketh that we depart not from him : wherefore it is
Pſal. 80. 17 " ſaid in the Pſalmes. *Let thine hand be vpon the man of thy*
" *right hand, and vpon the ſonne of man, whom thou haſt*
" *made ſo ſtrong for thine owne ſelfe, that wee depart not from*
" *thee.* Who is this man ? *iſte non eſt primus Adam in quo*
" *diſceſſimus ab eo, ſed Adam nouiſſimus, ſuper quem ſit ma-*
" *nus eius, vt non diſcedamus ab eo*, ſaith *Auguſtine*. For
" *Chriſtus totus*, all Chriſt with his members is for the
" Church, which is his body and his fulneſſe. Therefore
" when the hand of God is vpon him, that we depart not
" from God, verily the worke of God commeth to vs.
" For this is the hand of God, foraſmuch as by the worke
" of God and his power, it is wrought ſo that we are per-
" manent with Chriſt in God : not as *Adam* departing

from

from God. This is the hand of God, not ours, that wee depart not from him. This, I say, is the hand of him that said, *I will giue my feare in their hearts, that they depart not from me.* But we see that some depart; why doth one depart and not another? why is perseuerance to the end giuen to some, and not to others? To this what can we say, but that the *wayes of the Lord are past finding out.* Why is one receiued to mercy and not another, can any man giue a reason but onely Gods will? *Hee hath mercy on whom he will haue mercy, and whom hee will he hardeneth.* So hee giueth the grace of perseuerance to whom hee will, and denieth it from whom hee will. Yet in this the faithfull must rest, that hee that hath the guift of perseuerance, is in the number of the prædestinated, the other is not. For Saint *Iohn* saith of such as depart. *They went out from vs, but they were not of vs; for if they had beene of vs, they would haue continued with vs. Quid est, quæso, non erant ex nobis?* What is the meaning of this, they were not of vs? were not both they that departed, and they that continued, created of God? both borne of *Adam*? both called? both renewed in the fountaine of regeneration? All this is true, but yet according to another separation they were not of vs. What is that separation? Gods booke is open, we must not turne our eyes from it: the Scripture cryeth loud, let vs heare it: before the beginning of the world they had not their part in him; they were not prædestinated according to his purpose, which worketh all things. For if thus had they been, then they should haue been of vs, and should without doubt haue continued with vs. 1. Ioh. 2. 19.

Saint *Augustine* in his booke *de correptione et gratia*, hath diuers things to this purpose, which because they conclude for perseuerance in grace to the end, I thinke it

it not vnfit that the reader be made acquainted with his reasons, the rather to satisfie the *Author* of the *Appeale*, that this is no new *Puritan* doctrine, as it pleaseth him to call it. And that he may more fully vnderstand that this which wee teach, is not the *priuate fancy* of some particular men, but the *publique doctrine* of the Church.

Lib. de correp. et gratia

Vpon those words, *Rogaui pro te Petre ne deficiat fides tua*: Saint *Augustine* saith: What did Christ pray for heere, but for his perseuerance vnto the end? And againe. When hee prayed that Saint *Peters* faith should not faile: what other thing did he pray for, but that he might haue a *most free*, a *most strong*, a *most inuict.*, a *most perseuering will in faith* to the end? (S. *Augustine* knew well that *Peter* sinned in denying his Maister, and yet he did not doubt to say, that Christ prayed for him, and was heard for S. *Peters* perseuerance vnto the end. Then it is not euery sinne that breaketh the course of perseuerance, but a falling backe into the dominion and seruice of sinne.)

Liberrimã, fortissimam, inuictissmã, perseuerantissimam in fide voluntatem.

Act. 13. 48. *Act.* 13. *As many as were ordayned to euerlasting life, beleeued.* Who can be ordayned to euerlasting life, but by the grace of perseuerance? Whosoeuer are deliuered from damnation by the goodnesse of Gods grace, there is no doubt but by Gods prouidence the Gospell shall be preached to them, and they shall heare and beleeue and perseuere vnto the end in faith that worketh through loue. And these if *they sometimes goe wrong*, yet by reproofes they amend, and returne againe into the way which they left. Their faith which worketh through loue, surely either faileth not at all, or if there bee some defect, it is repaired in them before the end of their life. And that intercurrent iniquity which breakes in, is blotted; and perseuerance is reputed vnto the end, *vsq; in finem perseuerantia deputatur.*

si quando exorbitant.

But

But they who perſeuere not, but fall away from the Chriſtian faith, and from a godly conuerſation, ſurely theſe men are not to bee accounted in this number, no nor then, when they liued well: they are not ſeparated from that maſſe of perdition by Gods prædeſtination, not called according to his purpoſe; but called amongſt them of whom it is ſaid, *multi vocati*, but not of them of whom it is ſaid, *pauci electi*. And who will deny that theſe are elect, when they beleeue, and are baptized, and liue godly? They may be ſaid to be elect, *ſed à neſcientibus*, by ſuch as know not what they ſhall be; not by him who knoweth that theſe had not perſeuerance. For ſome be called of vs the ſonnes of God for temporary graces which they haue receiued: but vnto God they are not ſuch.

Touching thoſe Saints that are prædeſtinated to the kingdome of God, ſuch an helping grace is giuen to them, that perſeuerance is beſtowed vpon them, not onely that without it they cannot, but that with it they cannot but perſeuere. For he ſaid not onely, *Without me ye can do nothing*: but he ſaid alſo, *you haue not choſen me, but I haue choſen you, and ordayned you that you go, and bring forth fruite, and that your fruite remaine*. In theſe words the Lord declareth, that he gaue them not onely righteouſneſſe, but alſo perſeuerance therein. For ſeeing that Chriſt ordained them to go and bring forth fruite, & that their fruit ſhould remaine, *quis audet dicere*, who dare ſay that peraduenture it might not remaine? For, *the guifts and calling of God are without repentance*: but then vnderſtand that calling which they haue who are called according to his purpoſe. Theſe receiue ſuch freedome by this grace, that albeit ſo long as they liue here, they

Ioh. 15. 16

"they fight against the concupiscences of sinnes, & some
"creepe in vpon them, for which they pray daily *forgiue*
"*vs our trespasses*: yet they do not wilfully serue that sin
"that is to death, of which S. *Iohn* saith, *There is a sin to*
"*death, I say not for it thou shouldst pray.* Of this sinne, be-
"cause it is not expressly declared, many & diuerse things
"may be thought: but I say that this sinne to death, is a
"falling away euen to death, from that faith which work-
"eth by charity. Now albeit the *Apostle* saith of all rege-
Rom. 14. 4. "nerate men liuing orderly: *Who art thou, that condemnest*
"*another mans seruant? he standeth or falleth to his Lord*:
"yet presently his words following respect the prædesti-
"nated. For he saith, *He shall be established, for God is able to*
"*make him stand*: then assuredly he giueth perseuerance,
"that is able to establish them that stand, that they may
"stand most perseueringly, or to restore them that fall.
"For it is the *Lord that raiseth vp the bruised*, *Psal.* 146.
"And therefore, *hee that reioyceth, let him reioyce in the*
"*Lord.* Hence it is that in this place of misery, where *the*
"*life of man is a temptation vpon earth*, vertue is perfected
"in infirmity. What vertue? but that he that glorieth
"may glory in the Lord. And for this cause the Lord
"would not haue his Saints to glory in their strength, no
"not in their perseuerance in good: but to glory in him,
"which doth not onely giue them such an helpe as hee
"gaue to the first man, without which they could not
"perseuere if they would; but in them also hee worketh
"this that they shall will. Therefore is both the *possibility*,
"and *will* of *perseuering* giuen to them from the bounty
"of diuine grace. Thus hath S. *Augustine* at full declared
"himselfe in this particular.

CHAP.

Chap. 8.

I Was willing to let S. *Augustine* bee heard the longer in that cause, wherein he was most exercised against the *Pelagians*. The same doctrine as being the publique received doctrine of the Church, hath beene likewise taught by others. S. *Ambrose* saith, *quos deus vocare dignatur, perseverant in fide, hij sunt quos elegit ante mundi constitutionem.* He maketh perseverance a grace that dependeth upon Gods calling: hee meaneth, as himselfe expoundeth it, that calling which is according to Gods purpose. And hee saith againe in the same place, *hoc placuit deo, cuius consilium retractari non potest.* This he proueth also from those words of the Apostle: *I haue fought a good fight, I haue finished my course, I haue kept the faith, from henceforth is laid vp for mee the crowne of righteousnesse, which the Lord the righteous Iudge shall giue at that day: and not to me onely, but to all them also that loue his appearing.* Then without perseverance no man can expect glory. And this grace is giuen not onely to Saint *Paul*, and such excellent Saints as hee was, but vnto *all that loue the Lords appearing.* The same thing is taught by the Author of the booke *de vocatione gentium*, who citeth that place: *Hee shall confirme you to the end that you may bee blameleſſe in the day of the Lord.* And those words; *Who shall separate vs from the loue of Christ? shall tribulation, or anguish, &c.* *Charitas dei*, saith hee, *quæ eos diligit, quos insuperabiles facit, id est, vsq; in finem perseuerantes: nam quid aliud est perseuerare, quam tentationem*

In Ephes. 1.

Exhort. ad Virgin.

2 Tim. 4. 7. 8.

Prosper. lib. de vocat. gentium. 1.

1 Cor. 1. 8.

Rom. 8. 35.

Greg. in 1 Reg. cap. 14. lib. 4. *non vinci?* The ſame is taught by Saint *Gregory*. *Qui non prædeſtinati ſunt*, ſaith hee, *ſiue audiant doctorum verba, ſiue non audiant, vocari in dei habitaculum nequeunt.* And againe he ſaith: *Ab eo qui deſecit, venire ſpiritus dicitur, ire ad eum qui perſeueraturus eſt: quia alios in tempore deſerit, alios aſſumit, nec tamen deſerit.—in reliquum dirigitur ſpiritus, qui à gratia quam percipit, nunquam diſcedit.—quid eſt ergo quod dicitur à die illa, et in reliquum? niſi quia ſpiritus gratia ſic recipitur, vt in ea electi vſq; in finem perſeuerare doceantur?* And our

Beda in Rom. 8. venerable *Bede*, vpon thoſe words, *ſcimus quoniam diligentibus deum omnia cooperantur in bonum*, ſaith thus. *Sciens nonnullos diligere deum et in eo bono vſq; in finem non perſeuerare, mox addit, his qui ſecundum propoſitum vocati ſunt: hi enim in eo quod diligunt deum, permanent vſq; in finem: et qui ad tempus inde deuiant, reuertuntur, et vſq; in finem perdurant, quod in bono eſſe cœperant.* Saint

Bern. de modo bene viuendi. ſerm. 20. *Bernard* holdeth the ſame courſe. *Sola perſeuerantibus promittitur, præmium perſeuerantibus datur. Non eſt bonus, qui bonum facit, ſed qui inceſſabiliter facit.* And in

Lib. de paſſ. dom. cap. 14. another place, *O ſol iuſtitiæ, benigne Ieſu Chriſte, lucens in tua virtute, reddens temet ipſum in præmium ſempiternum omnibus qui perſeuerauerunt in agone certaminis. Hunc ſplendorem nemo poteſt adipiſci, niſi qui perſeuerauerit vſq; in finem.* *Abulenſis* followeth the ſame doctrine for he ſaith ſpeaking of outward calling by preaching, and of that conuerſion which ſtandeth in externall

Toſtat. in Mat. 22. q. 9. profeſſion. *Dicuntur vocati quicunq; per prædicationem conuerſi ſunt ad fidem, et tamen non ſunt omnes electi, quia non perueniunt omnes ad vitam æternam. Nam licet quibuſdam det deus gratiam conuerſionis, non dat eis gratiam perſeuerandi in fide, vel operibus fidei,*

et

et ita perunt. Eligere autem est dare gratiam ipsam perseuerandi et perueniendi. He saith, many obtaine diuers graces by hearing the word preached, amongst whom they that are elect receiue the grace of perseuering to the end, but they that are not elect, though they may attaine to many graces, yet they may and doe fall away, because this grace of perseuering to the end is proper and peculiar to the elect.

From the *Schoolemen* wee haue no hope for no soundnesse in this point. For it is a hard thing for them to speake of grace who haue it not? Many of them speake of grace like meere naturall men. They wanted neither wit nor learning, but many of them wanted grace to speake of grace, as the *Iesuites* for the most part doe at this day. Therefore I passe them ouer, and come to the time of *Reformation*. In which time, if I should produce the sentences of them that haue beene most learned and laborious in the reformed Churches, it would bee a long worke, and happily giue no great satisfaction to the Author of the Appeale, and others whom I desire to please. For how can hee receiue satisfaction from the iudgement of late men, that scorneth to scorne their verie names? As for *Caluin*, his name and doctrines are made odious, but why, I know not. If hee hath written somethings amisse, as who writing so much, hath not slipped in many things? yet a charitable construction would helpe in many things. And admit hee hath some things which cannot bee excused, yet, if wee consider the ancient Fathers, how often they haue slipped and erred, wee might

be more moderate in censuring of others. In the Fathers we take that which they haue done well, and the rest wee pardon for that which they haue done well. And why may we not doe so with others? And what greater pleasure can a man procure to the enemies of the truth, then to speake euill and odiously of those men, whose seruice God hath vsed, and made them excellent instruments to make the truth knowne vnto vs? Some take it for a signe of such as are looking towards Popery, when they offer such a seruice to the Papists, as to speake euill of them, that haue beene the greatest enemies to Popery, the greatest propagators of the truth: but I censure none. Then leauing other Churches, wee come home to our owne Church.

We haue enough in the articles of Faith and Religion, to confirme the same truth, which hitherto wee haue proued. The *Author* of the *Appeale* hath gone wrong in two points: *First*, in the *respective decree*; which either he hath deuised, or taken from the *Arminians*. Against this, wee haue heretofore shewed that the 17. *Article* hath set forth the doctrine of Predestination in a sound and wholesome manner: that Gods calling followeth the purpose of God, and dependeth vpon it: that faith, obedience, and repentance follow the calling of God, and depend vpon it: but the calling of God doth not follow faith, obedience, and repentance, nor dependeth vpon them. So did the 17. *Article* teach against the new deuise of this man. This I haue obserued before.

The *second* thing wherein this man wandreth, is *denying of perseuerance*, and counting it a Puritan doctrine.

ctrine, I muſt heere againe recite the 17. *Article*: And I would intreat any man, that hath his eyes ſet right in his head, to reade and conſider the words, the order and ſoundneſſe of them: and then let him iudge whether perſeuerance vnto the end bee not ſoundly and roundly ſet downe, and anerred in the Article. The words are:

Predeſtination to life is the euerlaſting purpoſe of God, whereby before the foundation of the world, he hath conſtantly decreed by his counſell ſecret to vs, to deliuer from curſe and damnation thoſe whome he hath choſen in Chriſt out of mankinde, to bring them by Chriſt to euerlaſting ſaluation: wherefore they which bee endued with ſuch an excellent benefit of God, be called according to Gods purpoſe by his ſpirit working in due ſeaſon, they through grace obey the calling, they be iuſtified freely, they be made the ſonnes of God by adoption, they be made like to the image of his onely begotten ſonne Ieſus Chriſt, they walke religiouſly in good workes, and at length by Gods mercy attaine euerlaſting felicity. Thus farre the words of the Article.

Can any man in any words declare perſeuerance more fully or plainly fro the beginning by the meanes to the end, then here is done? For what is *perſeuerance*, but as S. *Peter* ſaith, a preſeruation or *keeping* of the *Saints* by the *power of God to ſaluation*? And how can it be better proued, then to draw it from the *purpoſe* of God, by *predeſtination*, by Gods *calling*, by *iuſtification*, by the *workes* of Gods *ſpirit*, by *adoption*, by being *faſhioned like to the image* of Chriſt, by *walking religiouſly* in good workes, and by this meanes to come to *life euerlaſting*? This is done in the *Article*: And

this

this is the true doctrine of perseuerance. They who are called according to Gods purpose, and iustified and sanctifi d, made the sonnes of God by adoption, walke religiously in good workes, and so at last attaine to euerlasting life, are they who haue receiued the grace of perseuerance to the end: thus doth that Article set forth this doctrine. But our *Author* saith, *before they come to this end, they sinne*: And what then? Gods calling is powerfull indeed, according to his purpose: But it was not the purpose of God in calling vs, to make vs Angels, or to set vs in such an estate wherein we should neuer sinne any more; but to teach vs humility, he suffereth vs to striue with sinne, and teacheth vs to fight against sinne. And if in this battell wee take a blow, yet hee sustaineth our weakenesse, and will haue vs to glory in nothing that is in our selues, but in our infirmities. And still in his mercy preserueth vs from falling backe from the faith, and keepeth vs from presumptuous sinnes, and from that sinne that is vnto death.

This perseuerance you will say, is with great weakenesse. It is true, wee cannot glory in our perfections, which are none. The *Pelagians* and *Arminians*, who glorie in themselues, in the power of their wills, cannot taste this doctrine. But wee glory in God, that through many and manifold imperfections and infirmities of ours bringeth vs by this grace vnto the end. This worke to bring vs through many infirmities to an happy end, is the worke of God, which no power in the world can defeate.

Chap. 9.

An examination of the Arminians definition of grace.



For the better vnderſtanding of theſe men that pleade againſt the grace of God, We muſt obſerue that one eſpeciall ground of their errour is in this, that they conceiue and vnderſtand amiſſe of grace. They take it for another thing then the Scriptures haue declared, and the Church of God from the Scriptures haue taken it to be. And therefore when they define *grace*, they ſay it is a *morall perſwaſion*. *Arminius* himſelfe ſaith, it is *lenis ſuaſio*: they admit no *power of God* here.

And are not theſe a ſtrange kinde of men, that will make vnto themſelues their owne grounds, and not take their grounds from the Scriptures? If this ground, which they ſo blindly begge were true, then were it indeed eaſie for them to proue many of their concluſions: that alike or generall grace is offered vnto all: that *quantum ad Deum pertinet*, for ſo much as is in God, one man receiueth as much grace as an other: that the difference is in mans free-will, in accepting or reiecting of grace: that grace may ſoone bee gotten, and ſoone loſt altogether. But who gaue theſe men authority to make a definition contrary to that which the holy Scriptures haue de-

liuered. These men acknowledge no other power in the Gospell preached, but onely the power of the Minister that preacheth. The Preacher hath not power to giue faith and repentance, to infuse grace, but only vseth morall perswasions to the people: but together with the labour of the Preacher the spirit of
1 Cor.3.9. God worketh: And therefore we are called θεῦ συνεργοὶ *helpers with God* in that great worke. And because the spirit of God worketh with power in opening mens hearts, humbling them, leading them to an acknowledgement and confession of their sinnes, conuerting their soules, drawing them out of the power of darknesse, out of the power of Sathan and sinne; which worke cannot be done by a gentle perswasion onely, it cannot be done but by the power of God: therefore the Apostle declaring that *grace*, which commeth to beleeuers by the preaching of the
Rom.1.16. Gospell, calleth it *the power of God to saluation*. And
1 Cor.1.18. againe, *The preaching of the crosse is to them that perish foolishnesse, but vnto vs that are saued, it is the power of God*. And the *Apostle* speaking of faith, which is the first and one of the greatest graces
1 Cor.2.3. which we receiue, saith, *your faith should not stand in the wisedome of man, but in the power of God*. If our faith which is the first, and the chiefest grace whereby we stand, be in the power of God, not in the wisedome of man, then it is no morall perswasion: For morall perswasion reacheth no further then mans wisedome. But this is most perspicuously taught in the *Epistle* to the
Ephes.1.18. *Ephesians*; where the *Apostle* saith, *I cease not to giue thankes vnto God, making mention of you in my prayers,*

prayers, that the eyes of your vnderſtanding may be enlightned, that you may know what the hope of his calling, and what the riches of his glorious inheritance is in his Saints; and what is the exceeding greatneſſe of his power towards vs which beleeue, according to the working of his mighty power. Then when wee are drawne vnto faith, when we beleeue, this is done by the power of God, by the exceeding greatneſſe of his power, by the mighty working of his power. And therefore they that ſay, that grace is onely a *morall perſwaſion*, and *quantum ad deum*, that *ſalvation* is alike *prepared* for *all*: and that the *reaſon* why one receiueth grace, another receiueth it not, is onely in mans *free-will*: Theſe men and their vaine and weake fancies are cleane ouerthrowne, becauſe grace is found to bee in the *power of God*. For, if *quantum ad deum*, as they ſay, it were prepared alike to all, why then doth the Apoſtle ſay, that *preaching is fooliſhneſſe to them that periſh, but the power of God to vs that are ſaued?* If it bee fooliſhneſſe vnto ſome, and the power of God to ſaluation to others, then verily it is not alike vnto all. God is able to make his powerfull grace appeare vnto them, to whome it is fooliſhneſſe, but hee will not. 19.

Heere wee may finde many things to admire, and to wonder at, and to cry out with the Apoſtle, *O the depth!* But ſtill wee finde, that the power of God is in his calling, and declared in our faith, which ſtandeth not in mans wiſedome, but in the power of God. This doth ſufficient-

ly proone, that the grace of God is not as theſe men affirme, without and againſt all grounds of Scripture, a *morall perſwaſion*: For it is the *power of God*, the *exceeding greatneſſe*, and the *mightie working of his power*.

They that would vnderſtand this controuerſie, betweene the Church of God, and theſe vngratefull and vngracious men, that oppugne the grace of God, may beſt vnderſtand it, if they ſeeke out with care and diligence the definition of grace. It is of the greateſt importance to know, and being knowne, will leade a man (as by a thread) vnto the particulars of this queſtion. We finde plainely, that the loue of God, and the power of God is in it: And wee may be ſure, that they who deny the power of God to be in grace, can neuer come to the true knowledge of it. It is true, that if that definition were once granted, that *grace* is nothing but a *morall perſwaſion*, then would all thoſe ſtrange concluſions follow of which I ſpake before, and others more mad then they; that *the purpoſe of Prædeſtination is a thing vncertaine*, and of no power: that *Gods purpoſe of Prædeſtination muſt bee ruled by man*, and not by God.

It is much to bee wondred at, that ſuch men ſhould bee found in the Church, profeſſing Chriſtianitie, that with ſuch boldneſſe take ſuch a definition as granted, and with ſuch ignorance draw thoſe concluſions from it.

Let vs but ſtoppe this principle, and we ſtop their mouthes.

mouthes. For if *grace* be the *power of God to ſaluation*, if *Faith* and grace ſtand not in *mans wiſedome*, but in the *power of God*; if wee bee *drawne* to *beleeue* by the *exceeding greatneſſe* of Gods *power*, by the *mighty working* of his power; then it followeth, that the grace whereby we are called, whereby wee beleeue, and repent, and are iuſtified, and in the end ſaued, is the power of God. It was his good will and purpoſe to predeſtinate vs, but it is his power to execute that good purpoſe, to draw ſinnefull men out of the power of darkeneſſe, into the kingdome of light, to worke in our hearts a loue of obedience by his holy Spirit. To worke this, farre ſurpaſſed the power all of creatures, and therefore it is done by the power of God. Vpon this ground thus laid, the courſe of *Arminians* is ſtopped. If they tell vs that *grace* is a *gentle perſwaſion*, and goeth no further; Wee anſwer, that in grace there is the *power of God*. If they tell vs that *grace may bee vtterly loſt*, wee ſay it proceedeth from the *purpoſe* of God, and is giuen to vs from the *power* of God. His purpoſe is immutable, his power who can reſiſt? They muſt ouerreach the purpoſe of God, and ouercome the power of God, before they can vndoe this great worke, which God with ſuch *wiſedome purpoſeth*, and with ſuch *power performeth*. If it were in the wiſedome of man to deuiſe it, or in the power of man to performe it, then might it be ſoone vndone: but this worke is Gods, and all men muſt giue God the glory, who onely hath vndertaken this worke, and onely is able to bring it to an end.

When God hath once manifested his will, it is strange that the pride and ignorance of man should deuise wayes to bring that into questions and doubtes which God in his Scriptures hath euidently set downe. *But there must bee heresies that they which are approued may be knowen.* 1 *Cor.* 11. 19.

Now I thinke this long contention may bee brought to a short end: If any of the *Pelagians* or *Arminians*, or if all of them be able to proue, that the grace of God, by which wee are called, and iustified, and saued, is nothing but a *gentle* or *morall perswasion*, then the *Pelagians* haue ouercome *vs*: But if this *grace* bee wrought in vs by the *power of God*, then hath the *truth* ouercome the *Pelagians* and *Arminians*. Now I come to take a view of some particuler escapes in his booke.

CHAP. 10.

PAge 17. speaking of Saint *Peters* fall, hee saith, *Christ prayed for Saint Peter that hee might not fall: and Christ was euer heard in that he prayed for*: And a little after. *If he fell hee must needes fall either totally or finally; for cedo tertium?* And againe, *auoyde it if you can, you come vp and home to our Gagger, that Saint Peters faith did not faile, and so subscribe to Bellarmine. Petro dominus impetrauit vt non posset cadere, quod ad fidem attinet.* Thus writeth the Author.

FIrſt this is granted that Saint *Peter* fell into a great ſinne; but euery fall into ſinne prooueth not a failing in faith. Chriſt prayed that his faith ſhould not faile, and hee was heard in that hee prayed for: therefore this is true that his faith failed not. If any Papiſt ſpeake or write this truth conſonant to the Scripture, I take not that for Popery. This Author ſaith, that Chriſt prayed that Saint *Peter* might not fall, and Chriſt was euer heard in that hee prayed for; his concluſion ſhould bee that Saint *Peter* did not fall: Which becauſe hee ſeeth to bee falſe; hee would interpret it, that hee fell not finally, though hee fell totally. But he ought to haue interpreted the wordes of the Scripture, and not to make words of his owne, and interpret them. Hee doth ſtrangely confound the thing whereof hee ſpeaketh. Where hee ſaith, *Chriſt prayed for Saint Peter that hee might not fall*: theſe bee his owne words, they are without warrant, againſt the euidence of the ſtory: For Saint *Peter* did fall into a great ſinne: But Chriſt knowing that hee ſhould fall, and giuing him warning thereof, prayed that though hee fell, yet his faith ſhould not faile. Hee is intangled with an idle and vnneceſſary confuſion, as though the *failing* of Saint *Peters* faith, and his *falling* into ſinne, were one and the ſame thing. Diſtinguiſh theſe things that are confounded, and then it is cleere, that Saint *Peter* did *fall into ſinne*, and yet his *faith failed not*.

But ſaith hee, *hee fell either totally or finally: for,*

ced

ede tertium. The ancient Fathers writing of the ſinnes of the Saints, giue to him his *tertium*, which hee requireth. For when they ſpeake of the falles of the Saints, they vſe to note them by this word, *Lapſus*: which though wee in Engliſh ordinarily call a fall: Yet it is a *tertium* in reſpect of a totall and finall fall; and ſo ſaueth ſuch a fall from beeing either totall or finall: So whether wee call *Lapſus*, a *fall* or a *ſlipping*, we ſtand not vpon words: the thing wee ſeeke is whether euery ſinne in the regenerate cutteth off faith, as Maiſter *Thomſon* deuiſed, and *this man* ſeconds him. This they affirme, and wee deny: The iuſt man ſinneth often, but who did euer ſay, that hee looſeth his faith as often as hee ſinneth? For in the iuſt and regenerate man, there are two men dwelling together, the old and the new man: and ſin that is ſtill dwelling is ſometimes working.

This is manifeſted in diuers places of the Scripture, as namely *Romanes* 7. In which Chapter, whatſoeuer ſome ſay to the contrary, the Apoſtle ſpeaketh in the perſon of a regenerate man. Saint *Paul* confeſſeth that ſinne *dwelleth* in him; *that the good which hee would doe, that hee doth not, but the euill which hee would not doe, that hee doth: that hee delighteth in the Law of God after the inward man:* (which words are ſufficient to prooue againſt the *Pelagians*, *Arminians*, and *Papiſts*, that hee ſpeaketh in the perſon of a regenerate man; for an vnregenerate man cannot truely vtter thoſe words.) And yet hee confeſſeth, *that he ſeeth an other Law in*

his

his members, bringing him to the captivity of the law of sin. Then it must be confessed that sin may dwell there where faith dwelleth.

This doctrine is contained in the Articles of faith and religion. *Article 9*, in these wordes, *Although there is no condemnation to them that beleeue and are Baptized, yet the Apostle doth confesse that concupiscence and lust hath of it selfe the nature of sinne.* In the same Article it is saide, that this concupiscence deserueth Gods wrath and damnation. So that wee must admit that sinne and faith may dwell together vntill wee come to an Angelicall state. And therefore sinne in a regenerate man doth not make a cutting off of faith, according to the new deuised cut.

Yet in this is our Author resolute, that Saint *Peter* fell totally. I answer that cannot be in the regenerate, where there is repugnance, and reluctation. As long as the warre is maintained, the flesh striuing against the spirit, and the spirit against the flesh. so long the fall is not total, neither can it bee, when the spirit is still striuing, and disallowing, and recouering the hold againe. And if this warre bee maintained, there must needes bee the Spirit. For the flesh doth not striue against the flesh, and where the Spirit is there is faith. And therefore as the Spirit is not totally lost in the regenerate, though many times it may bee and is greeued so faith is not totally lost in them, though they may fall

into diuers sinnes, by which sinnes the Spirit is greeued.

Saint *Hilary* compareth the booke of *Psalmes* to a bundell of keyes to open the lockes (that is) the difficult places of the *Psalmes* and of other Scriptures. If the right key bee taken and rightly applyed, it will open the locke. The Author of the *Appeale* hath set a locke heere, that is a difficulty, where there was none indeede. I will try if I can light of the right keyes out of the *Psalmes* to open this locke, that is, to dissolue this difficulty which he maketh heere of a totall fall from grace.

Psalme 19. verses 12, 13. *Who can vnderstand his faultes? cleanse mee from my secret sinnes; and keepe thy seruant also from presumptuous sinnes, and let them not reigne ouer mee: so shall I bee vpright, and made cleane from the great transgression.* Hee prayeth to bee *cleansed* from other sinnes, but to bee *preserued* from presumptuous sinnes; that they haue not the dominion ouer him: Whereby wee may collect, that the Saints are freed, and still pray to bee freed from presumptuous sinnes, such as reigne in the wicked: but for other sinnes, altogether they are not free.

Psalme 25. verse 5. *Vnto thee, O Lord, I lift vp my soule, my God I trust in thee.* Heere hee pro-

profeſſeth his faith; And yet verſe 11. hee ſaith: *For thy names ſake O Lord bee merciſull to mine iniquitie, for it is great*: then in him there was a true faith, and great iniquity dwelling together. It followeth, that not onely ſinne, but ſometimes great ſinnes may bee in a godly man; but ſuch as are not ioyned with preſumption, but with true and ſincere repentance.

Pſalme 37. verſe 24. *Though hee fall, hee ſhall not bee caſt downe; for the Lord holdeth him up with his hand.* In this Scripture there is another inſtance giuen of that which this Author called for, when hee ſaide, *cedo tertium*. For the *Prophet* ſaith: *Though hee fall, hee ſhall not bee caſt downe.* To *fall* and yet not to bee *caſt downe*, is a *tertium* in reſpect of a totall and finall fall. For hee that falleth ſo, as yet hee is not caſt downe, *falleth*, and yet neither totally nor finally: the reaſon is giuen which is beyond all anſwering: *For the Lord putteth his hand vnder him to ſtay him.*

Pſalme 38. verſes 3, 4. *There is nothing ſound in my fleſh, becauſe of thine anger, neither is there reſt in my bones, becauſe of my ſinne: for mine iniquities are gone ouer my head, and as a weighty burthen too heauy for mee.* And yet, verſe 15. he ſaith: *On thee O Lord do I waite; thou wilt heare mee my Lord my God.* Hee feeles the heauy burthen of his ſinnes, he doth not conceale the multitude of them, they

are so many that they are gone ouer his head, hee confesseth, hee complaineth, hee cryeth to God. What then? where so great and so many sinnes were felt (as a tender conscience must needes feele them) shall we say that this man lost all grace? No. If he had not beene much troubled with his sinnes, hee would not thus haue spoken of them; if hee had not had grace, he would not thus confesse them and call to God for mercy.

Psalme 40. verse 12. *My sinnes haue taken such hold vpon mee, that I am not able to looke vp, they are more in number then the haires of head.* Yet verse 17. *Though I bee poore and needy, the Lord thinketh of mee: Thou art my helper and my deliuerer my God.* Heere wee finde great and many sinnes, and yet a great and a precious faith.

It were too long to rehearse all of this kinde. This may suffice to proue that grace in the regenerate, is not totally lost by sinnes, vnlesse they bee presumptuous sinnes which raigne: But from these raigning sinnes, they that are borne of God are preserued: according to that of S. *Iohn, He that is borne of God sinneth not*: Hee that standeth vpon the top of the stayres, may fall and slipp downe a steppe or two, and yet not fall to the bottome. There is danger I grant it. And if we stood by our owne power and strength, as the *Pelagians* and *Arminians* would haue it, then might wee fall away altogether. But in a regenerate man, there is power and weakenesse: the power is Gods, the weakenesse is his owne. When he falleth, this is his weakenesse: but

God

God by his power doth ſo order that weakneſſe and thoſe fals, that hee will haue his great power manifeſted in this great weakeneſſe. Therefore the *Apoſtle* had this anſwer. *My grace is ſufficient for thee, for my power is made perfect through weakneſs*: Wherefore the bleſſed *Apoſtle* maketh this vſe. *Very gladly therefore will I reioyce rather in mine infirmities, that the power of Chriſt may dwell in me.*

I ſay further, that ſinne is ſo farre from cutting off faith totally in the regenerate, that it is rather ordained, by the infinite mercy of God, (which is rather to bee adored, and wondred at, then diſputed) it is, I ſay, ordained for the better exerciſe of faith and repentance. For if by falling into ſinne, faith were totally loſt in the regenerate, then a man ſo falling could neuer riſe againe vnto repentance. For hee that hath loſt grace totally, hath nothing left in him but fleſh, and his owne nature and free-will. Which of it ſelfe can neuer raiſe a man to repentance, though the *Pelagians* and *Arminians* ſtriue for this, and would haue all grace loſt, that they might inferre, that nature and free-will may raiſe vp a man to repentance: but this is the poyſon of their hereſie. Saint *Peter* fell into ſinne, and roſe againe by repentance, becauſe his faith remained, and failed not, which drew him to repentence. But *Iudas* fell, and neuer roſe againe, becauſe he neuer had true faith.

Now, why doe men ſtriue for this, or what doe they ayme at? When they would haue faith

vtterly loſt, againſt the *Apoſtle*, who teacheth that the gifts and graces of God are without repentance; what haue they gotten that thus ſtriue, or what would they haue? forſooth they would make Predeſtination hang vpon vncertainties, vpon mans will; that a man may predeſtinate himſelfe when he will, as often as he will: For they haue no better ends then theſe.

Pag. 18. Speaking of *Bellarmines* words, *Petro dominus imperauit, vt non poſſet cadere, quod ad fidem attinet*: He addeth theſe words: *Iuſt your Puritane doctrine for finall perſeuerance.*

This is the firſt time that euer I heard of a Puritane doctrine in points *dogmaticall*, and I haue liued longer in the Church then hee hath done. I thought that Puritanes were onely ſuch as were factious againſt the Biſhops in the poynt of pretended *Diſcipline*: and ſo I am ſure it hath beene vnderſtood hitherto in our Church. A Puritane doctrine is a ſtrange thing, becauſe it hath beene confeſſed on both ſides, that Proteſtants and Puritanes haue held the ſame doctrines without variance. The diſcipline varied in *England*, *Scotland*, *Geneua*, and other where: Yet the doctrine hath beene hitherto held the ſame, according to the *Harmonie* of the ſeuerall *Confeſſions* of theſe Churches. Not one doctrine of the Church of *England*, another of the Church of *Scotland*, and ſo of others.

What is your end in this, but to make diuiſions where there were none? and that a rent may bee made

made in the Church? forsooth! that place may bee giuen to the *Pelagian* and *Arminian* doctrines: And then all that are against these must bee called Puritane doctrines. It is true, that *Arminian* doctrines will make a diuision, where none was before. And our Authour of contentions by vertue of that doctrine, hath giuen a desperate attempt to doe the like in our Church.

And that finall perseuerance should bee that Puritan doctrine, is a thing no lesse strange. The *Pelagians* would haue so called it in Saint *Augustines* time, if they had had that word then, or any thing that might giue disgrace to the doctrine of perseuerance. For Saint *Augustine* maintained the doctrine of *finall perseuerance* against the *Pelagians*. And doth not this man in reiecting that doctrine, professe himselfe to stand for the *Pelagians* against Saint *Augustine*, and the Orthodox Church? And yet himselfe confesseth finall perseuerance; he had the lesse reason to call it a Puritane doctrine.

But hee is so various in his sayings, as professing to bee at liberty, not to *declare* his owne minde, but to *relate* what others say, that it seemeth hard to hold him stedfast to any thing. But in this particular hee must confesse, that though a regenerate and iustified man fall into sinne, yet there is something that abideth and continueth in him to raise him vp againe to repentance. As the carnall part abideth, so the spirituall part abideth, so long as the spirit striueth against the

flesh.

Math. 24. 13. flesh. Our Lord saith, *Hee that perseuereth to the end shall bee saued.* S. *Iohn* saith, *Hee that is borne of God sinneth not, for the seed of God abideth in him.* Of this I haue spoken of before.

Briefly, touching finall perseuerance, I would know how any man can truely lay to his heart that article of our faith: I believe *life euerlasting*; but that withall hee must believe *finall perseuerance*: for hee that believeth that hee shall receiue euerlasting life, must also believe that hee shall perseuere to the end, without which grace no man shall attaine to life euerlasting.

When the *Pelagians* and *Arminians* would say somewhat to infringe the doctrine of Prædestination, they shew all their spight against finall perseuerance, that all grace may bee lost. And what will follow then? If all grace be lost, then surely the grace of Prædestination is lost, and the grace of calling is lost, and then must men goe to seeke a new Prædestination, and a new calling: and thus of the greatest mysteries of our saluation they make fables.

I thinke that the Authour of the *Appeale* is but a young Scholler in the *Arminian* Schoole, and did not well fore-see these consequences, but from the grounds that hee hath layed, these things must follow: the grace of Prædestination, and the grace of Gods calling must bee lost. For I appeale to his Logicke, doth not he that saith *all grace is lost totally*, conclude that the grace of Prædestination and calling is lost? if so, then

then is not this man bound to tell vs how God proceedeth to a new predestination, and to a new calling? These be things which the *Arminians* listen after. How glad would they be to heare that the Church of *England* should begin to follow them in this course of multiplying predestinations and elections? This is that which they haue long aymed at: And here our learned *Author* hath well bestirred himselfe to doe them this service. Against these foolish and fabulous fancies, the *Apostle* hath layed this barre. We are *chosen* and *predestinate in Christ* before the beginning of the world, according to the *purpose* of him, that worketh all things according to the *counsell* of his owne *will*. This counsell, by which he hath wrought these things, is constant and vnchangeable. Against this truth the gates of hell shall never prevaile, though the *Arminians* come with all their troopes to maintaine the passages of hell gates.

Ephes. 1. 4. 11.

Esa. 46. 10.

Heb. 6. 17.

When the auncient Fathers and other godly men speake of predestination, they teach that it is a grace which God giveth, and God preserveth in vs, and by which also he preserveth vs to himselfe. For we cannot keepe & preserue our selues to the end, no more then a silly flocke of sheepe can keepe, preserue, and defend themselues from the Wolues: this is the shepherd his care. So our great shepherd can and doth keepe and preserue vs to the end: this is his worke, not ours. But this grace is given to them that are called according to his purpose, and are justified, and beleeue in him that is able to bring his promise to his end.

The great myſteries of our ſalvation are in danger by theſe poyſoned doctrines of *Arminians* to be ſhaken. If this age ſhould giue libertie to theſe beginnings, it is to be feared that in place of *Communio ſanctorum*, in another age may creepe in *Apoſtaſia ſanctorum*.

Pag. 25. and 26. he ſpeaketh variouſly of falling away from grace and looſing of faith, as if he had not yet determined what to hold. He relateth a ſpeech of his *Gagger* thus. *You meant that faith might be loſt both totally and finally in regard of God, who made no ſuch abſolute and irreſpective Decree.* If he ſhould be challenged for this ſpeech, he will anſwere, as his vſe is, that he *relateth* onely, but doth not *determine* dogmatically: but in this place he is put from that anſwere. For he cannot relate this as the opinion of the *Gagger*, whom we may number amongſt thoſe *Papiſtes*, that deny the reſpective Decree: for that they deny it, *Bellarmine* witneſſeth, as before I haue related. Then this muſt be his owne ſpeech and collection; *Faith may be loſt totally and finally, in regard of God that made no ſuch abſolute Decree, and irreſpective.* His reaſon ſtandeth thus, If God made no abſolute and irreſpective Decree, then may faith be loſt totally and finally. But this is his opinion, that God made no ſuch abſolute and irreſpective Decree, therefore it followeth that in reſpect of the Decree of God, faith may be loſt totally and finally. This would proue fine Diuinitie, if he would ſtand to it; he writeth ſo, as if his greateſt care were onely to ſeeke the approbation of *Pelagius*; for theſe things will never get the approbation of any ſound

ſound Divine in the Church of *England*. But it is well, that before faith can be totally and finally loſt, he muſt firſt proue that Gods Decree is reſpectiue: This he never laboured to proue, and he never heard any man deliver it but *Arminians*.

Chap. II.

Speaking of falling away, he layeth all vpon the doctrine of the *Homilies*. He ſaith. In the ſecond part of the Homilie „ of falling from God, we are ſent to a con- „ cluſion more *adoppoſitum*, not onely of totall lapſe „ for a time, but alſo of finall ſeparation, and for ever. „ Which alſo is according to the doctrine expreſſed „ in the Articles. For he that ſaith a man may fall a- „ way, and may recover; implyeth withall that ſome „ may fall away and not recover. „

This belike he taketh for a ſolid kinde of proofe, if he doe but in his imagination thinke it implieth ſo much: When he vrgeth a point, he bringeth no reaſons but a conceit of implications: When he is vrged, he doth but relate other mens opinions, but what himſelfe thinketh, that he keepeth cloſe. This cloſe-keeping of his opinion, which he ſo much profeſſeth, is very ſuſpitious; there is ſomething in it, that he is loath ſhould be knowne: yet he hideth it not ſo cloſely, but it may be found out. He pleadeth that a man may fall from grace totally and finally: A man may fall away from grace and become no child of God. All this may be truely ſaid, and then

who hath any thing to say to him, that saith nothing but that which any other man may avouch? Forsooth, *aliquid latet*; If he should say plainely, that they that are called, and iustified *according to Gods purpose*, doe *fall away totally and finally*: then he seeth that he should contradict the doctrine of the auncient Fathers, and of our Church: but holding himselfe in these generall termes, that *men may fall away from faith and grace*, he vnderstood that this might be maintained. We must therefore open this matter plainly. This is soone done, by calling to remembrance, what hath beene said of the respective Decree, or irrespective. He holdeth the Decree of predestination to be respective, that is to respect something in men. If this be so, then it maketh no matter, whether faith & grace be vtterly lost: For all may be repayred againe. But repayred in regard and consideration of that which men doe, and not vpon that which God hath done. But if the Decree respect nothing in man, then the case is altered. We haue before declared the doctrine of the orthodoxe Church, that the purpose of God, which *he* calleth the *Decree*, respecteth nothing but Gods will: and therefore they that are called and iustified according to Gods purpose, doe beleeue and obey, repent and walke in good workes, and at last obtaine the end, everlasting life. These graces that proceed from Gods calling according to his purpose, cannot be vtterly lost, because *these gifts and this calling are without repentance.* They may be troubled and shaken, but totally lost they cannot be. This man taketh these things otherwise, that they may be totally lost.

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To be ſhort, we muſt bring him to this ſtand: either plainly to confeſſe, that the graces that are given according to Gods calling and purpoſe may be totally loſt: or elſe to confeſſe that his writings are idle, and trouble our Church to no purpoſe: becauſe if he ſpeake of graces which proceed not from Gods purpoſe and calling (as many graces doe, and in which graces men may make fayre and farre proceedings, of which graces the *Homilies* ſpeake) in this point he hath no adverſary, that I know. If he will acknowledge plainly that the graces which proceed from Gods calling and purpoſe may be loſt, then ſhould not I trouble him in this point. Provided withall, that he giue ouer his *reſpectiue Decree*, which is the ground & root of all this trouble, wherewith he hath troubled himſelfe and others.

Now we come to examine that which he bringeth out of the *Homilies*, concerning falling from God. The firſt *Homily* ſayth, that ſometimes men *goe from God*, for lacke of faith, ſometimes by neglecting his commandements: to be ſhort, all they that may not abide Gods word, but *following the perſwaſions and ſtubbornneſſe of their owne hearts, goe backward and not forward*. And whereas God hath ſhewed to all them that truely beleeue his Goſpell, his face of mercy in Ieſus Chriſt, which doth ſo lighten their hearts, that (*if they beleeue it as they ought to doe*) (this *Parentheſis* the Author hath left out, which might ſome way direct the meaning of the *Homilie*) they be transformed to his image, be made partakers of heavenly light, and of his ſpirit, be faſhioned to him in all goodnes requiſite to Gods

children: ſo if they after doe *neglect* the ſame, if they *be vnthankefull* &c: *hee will take away* from them *his kingdome*, his holy word, &c. Theſe words that follow the *Parentheſis* depend vpon thoſe wordes contained in it, which our *Author* hath left out. It is true that if theſe men behold this grace and beleeue as they ought to doe, that then they are ſo enlightned, &c. But this is ioyned with that condition expreſſed in the *Parentheſis*: if that condition faile, then theſe other things following, are not well vrged from thoſe words. And what is all this, but *if we forſake him, he will forſake vs*, as the Scripture teacheth. 2 *Chron.* 15. 2.

It is evident that the *Homily* ſpeaketh of profane and wicked men, that goe from God, becauſe they never care for comming vnto God: of which profane men, there are (God knoweth) too many in our Land; whereof the *Homily* complaineth. The *Homily* ſpeaketh partly of ſuch, & partly of hypocrites. This is evident from the words of the *Homily*, which are theſe. *For God that promiſed his mercy to them that be truely penitent, hath not promiſed to the preſumptuous ſinner, either that he ſhall haue a long life, or that he ſhall haue true repentance at the laſt end.* Doth not the *Homily* ſpeake plainly of wicked, profane, and preſumptuous ſinners? What is this to them that are called according to Gods purpoſe, and walke with feare and obedience in the workes of their calling?

To the ſame purpoſe is that which he hath brought out of the *ſecond Homily*; Wherein, by his leaue, he hath vndertaken more then he hath proved, or can proue out of the words of the Homily: For he ſaith,

that

that in that *Homily* is concluded *not onely a totall lapſe for a time, but alſo a finall ſeparation for ever.* This concluſion is not prooved out of the words of the *Homily*: And if they were, they helpe him not: For that Homily is to be expounded by the words of the former Homily, which ſpeaketh in expreſſe words of preſumptuous ſinners: that ſuch may fall away altogether, who did ever deny?

And becauſe he vrgeth ſo much the words of the *Homilies* in this point, I would know of him a reaſon, why in that *Homily* which is againſt *Worſhipping of Images*, he denieth that the *Homilies* containe the publique dogmaticall reſolutions of our Church? Why doth he play faſt and looſe? Why doth he vrge this in one place, which he flatly denieth in an other place? Let him giue a reaſon.

But *the* 16. *Article teacheth the ſame*, ſayth hee: the words of the Article are theſe. After wee haue „ receiued the holy Ghoſt, we may depart from grace „ given, and fall into ſinne: and by the grace of God „ we may riſe againe, and amend our liues: The *Article* ſpeaketh religiouſly and truely. For it is true, and muſt be confeſſed that after grace given, we may fall into ſinne. The *Article* attributeth all power of riſing againe to the grace of God: This we embrace. What hath this man againſt this? truely, no reaſon, but a prety fancy of his owne. For, ſayth he, he that „ ſaith a man may fall away, and may recover, imply- „ eth withall, that ſome may fall away and not reco- „ ver. Which kinde of ſpeach is a plaine confeſſion, that he hath nothing for himſelfe in the wordes of the *Article*.

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And yet in this weake manner hee cannot proceede, vnleſſe he take this libertie to himſelfe, to change and controll the words of the *Article*. For the *Article* ſpeaketh of *departing* from grace given, he maketh it ſpeake of *falling away*. The *Article* ſaith, the graunt of repentance is not to be denyed to ſuch as fall into ſinne after baptiſme; and that we may depart from grace given and fall into ſinne, and by the grace of God may riſe againe. He will confeſſe, I ſuppoſe, that there is no man who liveth long after his baptiſme, but may fall into ſinne: and that is a kinde of departing from grace giuen, From theſe words he concludeth, againſt all *Logicke*, that a man ſo falling into ſinne falleth away: this is farre from the wordes and meaning of the *Article*, and ſheweth that his purpoſe is not to ſatiſfie men of iudgment, but by peruerting and intorting of words to a ſtrange, that is, to his owne priuate ſenſe, to deceiue the ſimple.

But *Pag*: 27. he would proue from Saint *Auguſtin* and *Proſper*, that a regenerate and iuſtified man may fall away. Our learned *Author* did never intend in writing this to ſatiſfie the learned and iudicious, but to deceiue and vndermine the weaker ſort of men. Would any man that had his right wits, alleadg Saint *Auguſtin* and *Proſper* in this particuler, wherein they haue ſo fully, and ſoundly declared themſelues to the contrary againſt the *Pelagians*? But ſome what muſt be ſayd, and ſome ſhew muſt be made. Herein our Author may ſee the wretchednesſe of his cauſe, and how little hope he hath to hold it vp, when he is driven to ſeeke help at them,

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who vtterly ouerthrow his cauſe. Saint *Auguſtines* wordes by him cited (though they are not there where he citeth them) are theſe: *Si autem regenitus & iuſtificatus in malam vitam ſua voluntate relabitur, iſte non poteſt dicere, non accepi: quia acceptam gratiam Dei ſuo in malum libero arbitrio amiſit.* And againe: *Credendum eſt quoſdam de filijs perditionis non accepto dono perſeverandi vſq; in finem, in fide qua per dilectionem operatur, incipere vivere, & aliquandiu iuſtè & fideliter vivere.* That which he citeth out of *Proſper* is this: *Ex regenitis in Chriſto Ieſu, quoſdam relicta fide, & pijs moribus Apoſtatare a Deo, & impiam vitam in ſua averſione finire, multis, quod dolendum eſt, probatur exemplis.*

If that Saint *Auguſtin* himſelfe had not made a full anſwere to theſe and ſuch like things, as may be cited from him, this *Author* might with ſome probability haue brought theſe places. But if you will vrge Saint *Auguſtins* words, you muſt giue him leaue to expound his owne words. Saint *Auguſtin* ſayth, that *iuſt* men and regenerate; nay, hee proceedeth farther, that the *Children of God*; yea, and more then that, that the *Elect* may fall away: It is true that Saint *Auguſtin* ſayth all this. But if a man ſhould cite theſe things from him, & ſo leaue them, as this *learned Authour* doth; he ſhould doe great wrong to Saint *Auguſtin*. For he expoundeth himſelfe, that theſe men whom hee calleth *iuſt, regenerate, the ſonnes of God, and elect*, which doe fall away, are ſo *eſteemed* of *vs*, but that they are *not ſuch* in the *knowledge* of *God*. They are ſayd to be ſuch: *ſed à neſcientibus quid futuri ſunt.* S. *Auguſtin* ſpeaketh

of them that are ſo called of vs, but are not ſuch indeede. *Quis neget eos electos cum credunt & baptizantur, & ſecundum Deum viuunt? planè dicuntur electi, ſed à neſcientibus quid futuri ſunt, non ab illo qui eos nouit non habere perſeuerantiam, quæ ad beatam vitam perducit electos, ſcitq; illos ita ſtare, vt præſciret eſſe caſuros.* To the ſame purpoſe hee ſayth againe. *Sunt quidam qui filij Dei propter ſuſceptam vel temporaliter gratiam dicuntur à nobis, nec tamen ſunt Dei.* Now take this declaration of his meaning from himſelfe, and then we grant that a *iuſtified* man, *regenerate*, the *ſonne of God*, and *Elect*, may fall away: becauſe theſe though by vs according to the iudgement of charity, may be eſteemed ſuch, yet with God they are not. For they onely ſtand & hold out to the end, that are knowne to God to be ſuch, whom hee hath called according to his purpoſe: of which ſort none fall away. To *Proſper* I anſwere the ſame: For *Proſper* doth follow Saint *Auguſtin* κατὰ πόδας, and ſwarueth not from him, his wordes are as Saint *Auguſtines* are, and he vnderſtood them as S. *Auguſtin* expounded himſelfe.

Lib. de corrept: & gratia. cap: 7.

ibid: cap: 9.

But hee hath here alſo ſomewhat out of S. *Auguſtin* touching perſeuerance. *Sancti de ſuo perſeuerantiæ præmio certi ſunt, de ipſa tamen perſeuerantia reperiuntur incerti.* If we grant this, what will he inferre? Saint *Auguſtin* teacheth that God to humble vs, and to make vs to ſeeke him with zeale, doth hide ſome things from our knowledge, as our finall perſeuerance, and our predeſtination: but this is for our good to remoue pride and preſumption from vs: If wee our ſelues did either predeſtinate our ſelues; or

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giue the grace of finall perſeverance to our ſelues, then might this obiection be made; for then would things be in vncertainties: but we giue all the glory to God, who knoweth vs better then we know our ſelues, and we leaue this to him, which onely is able to bring his owne worke to an end. And yet if we ſearch a little more exactly into the meaning of S. *Auguſtins* words, it will appeare that S. *Auguſtin* ſpeaketh not *ſimply* againſt the certainty of perſeverance, but in *ſome reſpect*.

To be certaine of our perſeverance, may be two wayes vnderſtood: either to be *certaine that we ſhall never fall into ſinne*, ſo to trouble the courſe of our perſeverance. Of this S. *Auguſtin* ſpeaking faith truly, we are vncertaine of our perſeverance: or elſe to be certaine of our perſeverance, may be vnderſtood to be *certaine of our faith, whereby we perſevere*; that our faith ſhall never vtterly fayle. Of this *every* man cannot be ſure: But *he* that hath a *true faith*, beleeveth that his ſinnes are forgiven, that he is the child of God: this man walketh in loue and obedience, without which his faith is vaine, beleeveth to receiue in the end everlaſting life. And therefore S. *Auguſtin* ſaith; *Sancti de ſuo perſeverantiæ præmio certi ſunt.* How can a man be ſure of the reward of perſeverace, vnleſſe he be ſure of his perſeverance? Everlaſting life is the reward of his perſeverance, and of this reward he is ſure. It muſt needs follow that in ſome ſort, he is ſure of his perſeverance. What ſort is that? Verily his faith perſevereth, as Chriſt ſaid to S. *Peter*, though he fell into a great ſinne, and therefore did not perſevere without ſinning, yet he had *prayed that his faith*

did not fayle: and ſo he did perſevere in the faith. And S. *Iohn* ſaith, that *he that is borne of God, cannot ſinne, becauſe the ſeed of God abideth in him.* Then he that hath the ſeed of God abiding in him, doth perſevere according to that grace which abideth in him. Many men ſpeake of grace and faith, but verily none can ſpeake truely thereof, but they that haue theſe things in them. S. *Auguſtin* ſaith, no man can vnderſtand the truth, but he that liveth a godly life. *In cognitione cavendus eſt error, in actione nequitia: Errat autem quiſquis putat veritatem ſe poſſe cognoſcere, dum adhuc nequiter vivat.*

Lib. de oper. Monach. cap. 13.

Now where S. *Auguſtin* ſaith, that Saints or true beleevers are ſure of the reward of perſeverance, but not of perſeverance it ſelfe: if we ſhould vnderſtand this, as our *Author* ſeemeth to take it, S. *Auguſtin* hath wrapped himſelfe in a contradiction. For if a man ſhould thus reaſon againſt theſe words: Every true beleever is ſure of the reward of perſeverance: but every true beleever is ſure that vnleſſe he perſevere, he cannot be ſure of the reward of perſeverance: therefore every true beleever is ſure of his perſeverance. This, I ſay, cannot be denyed by any that graunteth with S. *Auguſtin*, that true beleevers are ſure of the reward of perſeverance: For it followeth, that he is as well aſſured by faith of his perſeverance. And vpon this ground it is inferred, becauſe he is ſure of the reward of perſeverance.

CHAP.

Chap. 12.

Pag. 28. He maketh a great ſhew of all the learned men of the Church of *England* that *compoſed* the *Articles*; that *confirmed* them; that *iuſtified* them at *Hampton Court*. He ſaith, that *theſe were the moſt learned men of our Church*: Who denyeth that? or who called their learning into queſtion? But what doe theſe here? And why are they troubled? *All theſe*, ſaith he, *are ſuch as doe aſſent to antiquitie*. There is no doubt but theſe learned men did aſſent to learned Antiquitie. But where is this Antiquitie, or what is it? *Parturiunt montes*. Truely we haue not hitherto had one word from Antiquity, but onely thoſe places of *S. Auguſtin* and *Proſper*, which are anſwered and found to be nothing to the purpoſe. This is a ſtrange kinde of proceeding, to rayſe ſo great an expectation, and in the end, all to turne into ſmoake. We expect to heare, whereunto all theſe learned men haue aſſented: here is nothing but words in the clouds. You haue made a glorious *ſyllogiſme*. The *maior* is, that *theſe men were the moſt learned men in our Church*: it is graunted: The *minor* you ſay *you will make good*; but that is not yet done: you haue ſaid nothing to proue it; you would proue it firſt out of the 16. *Article*; but you goe from the words of the *Article*, and ſhew vs what in your conceite it implyeth. This will never be taken for proofe! That which you vndertake to proue, is a totall and finall fall; whereof you haue not as yet offe-

red a proofe, either out of the *Articles* or *Homilies*.

Pag. 30. he ſaith, *The doctrine of the* 16. *Article was challenged for vnſound in the conference at Hampton Court, by thoſe that were petitioners againſt the doctrine and diſcipline eſtabliſhed: and being ſo challenged before his Maieſtie, was then and there defended, maintained, avowed, averred for true, auncient, iuſtifiable, good and catholicke, againſt that abſolute, irreſpective, neceſſitating, fatall Decree of your new predeſtination.*

A man would thinke that ſuch a man as this, relating things done, ſhould ſpeake truely, eſpecially of ſuch an Act, which every man that liſt may know. It is more ſtrange that he ſhould report it ſo, as not to ſay one word true: For it is not true that it was *challenged for vnſound*: it is not true that it was *then and there defended, maintained, avowed, averred for true*: For there could be no vſe of this defending, avowing, averring, where, on both ſides, it was confeſſed to be true, and where the *Article* was not challenged for vnſound. The plaine truth is, Doctor *Rainolds* repeated the *Article*, and profeſſed, that the meaning of the *Article* was ſound: beſides Doctor *Rainolds*, no man ſpake to that particular. How then could our *Author* ſay, it *was challenged for vnſound?* Doth he that ſaith the meaning of the *Article* is ſound, challenge it for vnſound? The libertie is great that this man giveth to himſelfe, to thinke that ſuch things would currantly paſſe, whether his words containe reaſon or none. Doctor *Rainolds* onely deſired that it might be explained by theſe words added to the end of the *Article* thus: *after we have received the holy Ghoſt, we*

may

may depart from grace: to theſe words of the *Article* he deſired this might be added, *yet neither totally nor finally*: Againſt this, no man ſpake then: but for it, that worthy and learned Deane of *Paules* then, after Biſhop of *Norwich*, Doctor *Overall* did ſpeak ſo much as directly confirmed that which Doctor *Reinolds* had moved; For *Page* 42. of that *Conference*, he profeſſed that it was a Doctrine which himſelfe had taught, *That whoſoever, though before iuſtified, did commit any grievous ſinne, as adultery, murther, treaſon, or the like, did become ipſo facto ſubiect to Gods wrath, and guiltie of damnation.* Adding hereunto, that thoſe which were *called* and *iuſtified* according to the *purpoſe* of *Gods election*, howſoever they might and did *fall* into grievous ſinnes, and therefore into the preſent ſtate of wrath and damnation, yet did never *fall* either *totally* from all graces of God, to be vtterly deſtitute of all the parts of ſeed thereof, nor *finally* from iuſtification. Now when Doctor *Overall* did in the ſumme agree with Doctor *Reinolds*; where then was the challenging of the *Article* for vnſound on the one ſide, and where was that defending, avowing, averring, on the other ſide?

Our *Authour* would proue his aſſertion out of the *Conference* at *Hampton Court*; but out of that conference the contrary is proved. He ſayth, that a *iuſtified* man may *fall* away *totally* and *finally*; but D. *Overall* in that *Conference* affirmeth the contrary, neither *totally*, nor *finally*: he ſhould haue vſed ſome more probability. He ſeemeth to be much deſtitute of reaſon, when he vſeth reaſons, which being at the firſt examined, proue directly againſt him.

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He muſt therefore obſerue, that this doctrine of totall and finall falling away, which he pretendeth to be the doctrine of our Church, was a doctrine refuted at *Hampton Court*, by D. *Overall*, and before that time was never received here: For D. *Overall* would never haue *refuted* a doctrine *received* in this *Church*. Then let him ſeeke out when his doctrines began to be the Doctrines of our Church.

Page 35. *&* 36. he ſaith; *Let this be acknowledged the doctrine of our Church, that Children duely baptized, are put into the eſtate of grace, and ſalvation: but many children ſo baptized, when they come to age, by a wicked life doe fall away from God, and from that eſtate of grace and ſalvation wherein he had ſet them. — if you grant not this, you muſt hold that all men that are baptized are ſaved.*

If our *Authour* had bene pleaſed, to haue obſerved the iudgement of the *Ancients*, he would not be thus troubled with *novelties*. This one poore obiection ſeemeth to trouble the man. Saint *Auguſtin* might eaſily haue ſatisfied him: For he obſerveth a great difference betweene them that are regenerate and iuſtified onely *ſacramento tenus*, and thoſe that are regenerate and iuſtified according to the *purpoſe* of *Gods election*. *Abraham receiued the ſacrament of Circumciſion, as a ſeale of the righteouſnes of faith.* The ſacrament is good to them to whom it is a ſeale of the righteouſnes of faith, but it is not a ſeale in all that receiue the Sacrament: For many receiue the ſigne, which haue not the thing.

Then to proceede: *Iſmael* was circumciſed, and ſo was *Iſaak*: but *Iſmael was borne according to the fleſh*,

and

and Iſaak according to the ſpirit. Now hee was not iuſtified, but onely *ſacramento tenus*, that was borne according to the *fleſh*: but he that was borne according to the *ſpirit*, was iuſtifyed *truely*. Saint *Auguſtin* ſaith, *Cum eſſent omnibus communia ſacramenta, non communis erat omnibus gratia.* And againe. *Omnibus in nomine patris, & filij, & ſpiritus ſancti baptizatis, commune eſt lavacrum regenerationis, ſed ipſa gratia cuius ipſa ſunt ſacramenta, qua membra corporis Chriſti cum ſuo capite regenerata ſunt, non communis eſt omnibus.* *Auguſt: in Pſal. 77.*

Iſrael was called to be a people of God, yet all that were ſo called, were not ſo in truth: So all that receiue Baptiſme are called the Children of God, regenerate, iuſtified: for to vs they muſt be taken for ſuch in charity, vntil they ſhew themſelues other. But the *Author* affirmeth, that *this is not left to mens charity (as you, ſayth he, doe informe the world)* becauſe we are taught in the ſeruice Booke of our Church, earneſtly to beleeue, *that Chriſt hath fauorably receiued theſe infants that are baptized, that he hath imbraced them with the armes of his mercy, that he hath giuen vnto them the bleſſing of euerlaſting life: And out of that beleife and perſwaſion, wee are to giue thankes faithfully and deuoutly for it.* All this we receiue and make no doubt of: but when wee haue ſayd all, wee muſt come to this, that all this is nothing but the charity of the Church: and what more can you make of it? For where he vrgeth this, that Children baptized are put in the ſtate of ſalvation, and this muſt be beleived. I make no doubt of it, but becauſe he ſeemeth to haue a ſtrange vnderſtanding of it, and

vrgeth it as if forſooth it could not be anſwered: I aske him this queſtion, whether we muſt beleeue it as an *Article* of *faith*, or *ex judicio charitatis*? this iudgment of charity he vtterly reiecteth. Then he muſt hold that we beleeue it as an *Article* of faith: but this is not conteined in any *Article* of faith, it is not expreſſed in any Scripture. And the things which a man is bound to beleeue for his ſalvation, to ſpeake properly, he muſt beleeue for himſelfe onely, not for another man. And therefore this thing which hee vrgeth, that we muſt beleeue for other men, cannot be called properly faith and beleeving: for no man beleeveth for another: this proveth evidently that this *beleeving*, whereof our *Communion booke* ſpeaketh, is nothing elſe, but to *beleeue* it *ex judicio charitatis*: and can no further be ſtretched. Concerning this iudgement of charity, we doe not informe the world any otherwiſe, then Saint *Auguſtin* informed the Church long ſince againſt the *Pelagians*. The *Pelagians* vrged theſe things as you doe, that they that were baptized were regenerate, and iuſtified. Saint *Auguſtin* anſwereth they are ſo, for ought that wee know, and vntill they themſelues ſhew themſelues to the contrary. Then ſo long as we haue no cauſe to the contrary, wee iudge them in charity to be ſuch as we deſire they ſhould be: did we deviſe this? or did we firſt informe the world of this? it hath bene of old received thus in the Church. *We* doe but ſay that which the ancient *Fathers* haue ſayd before vs: and *you* follow that which your Fathers the *Pelagians* haue taught before you. But here is great difference; wee following the ancient *Fathers*, follow the

Church;

Church; and you following the *Pelagians*, follow the *Enemies* of the *Church*.

But here he citeth in the margent, *pag.* 36. *that all Antiquitie taught thus.* I pray you what did Antiquitie teach? That yong children baptized are delivered from originall ſinne: We teach the ſame, and we doubt not, if they dye before they come to the practiſe of actuall ſinnes, they ſhall be ſaved.

But this is not ſo to be vnderſtood, that no children vnbaptiſed can be ſaved: For in this poynt the auncient godly Fathers haue delivered their judgements, grounded vpon faire evidences of Scripture. And becauſe this is a thing wherein ſome may require ſatisfaction, the Reader will not thinke the time loſt, if I ſomewhat enlarge this point. Baptiſme is required as neceſſary to ſaluation, ſo that the *contempt* thereof bringeth damnation; but not the *want* of it. For where a true faith is, and a ſincere deſire of Baptiſme, though a man ſhould by ſome inevitable meanes miſſe of waſhing by water, yet the Auncients make no doubt of the ſaluation of ſuch a man. This is the judgement of S. *Cyprian*, S. *Auguſtin*, S. *Ambroſe*, and S. *Bernard*. *Hugo de ſancto Victore* lived at the ſame time with S. *Bernard*. *Hugo* was troubled with the noveltie of a hot-ſpirited man, who taught this aſſertion; That ſince the time that it was firſt ſaid by Chriſt; *Vnleſſe a man be borne of water and the holy Ghoſt, he ſhall not enter into the kingdome of heaven*, ſince that, no man might by any meanes be ſaved, without the actuall receiving of the viſible Sacrament, yea though a man ſhould deſire the ſame with true faith, and contrition of heart, being onely pre-

vented by death, that he could not obtaine that which he desired, yet should this man be damned without remedy. *Hugo* having notice of this assertion, wrote to S. *Bernard*, concealing the name of the Author of that opinion, onely declaring his assertion; and craved the judgement of S. *Bernard* in that poynt. To this S. *Bernard* answereth. The summe of his answere is this: First he taketh exception a-
Bern. epist. 77. "gainst the time so precisely set by the Author of "this assertion. For he setteth the time to begin pre- "sently vpon the speech of those words which *Christ* "spake in secret to *Nicodemus*, in the night when he "came to him. S. *Bernard* sheweth that the beginning "of so great a matter was not advisedly set by this "new Author, he therefore would haue the begin- "ning to be after the promulgation of the Gospell "by the Apostles. For the old Sacraments were in "force so long, vntill it was openly and publiquely "knowne that they were abrogated; How long af- "ter, *penes deum est, non meum definire*, saith S. *Bernard*. "Then the old Sacraments did stand in force, vntill "they were abrogated, that is, publiquely by the A- "postles interdicted. And therefore as *Baptisme* is "*now* a remedy against originall sinne, so was *Circum- "cision* of *old*. Now if any that are come to yeares and "vnderstanding, after the publication of the remedy "of *Baptisme*, shall refuse to be baptised, this man ad- "deth another sinne to originall sinne, & so through "his owne pride, he beareth the double cause of a "most just damnatiō, if he should in that case chance "to dye. Yet if before his death he repent, and desire "and aske to be baptized, and dye before he can ob-

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" taine his desire, so that a right faith, a godly hope
" and sincere charity be not wanting; so God be mer-
" cifull vnto me, *saith S. Bernard*, as in this case I can-
" not despayre of this mans salvation for the want of
" water onely; Neither can I beleeue that this mans
" *faith* is voyd, his *hope* confounded, his *charitie* fay-
" led, if that not the *contempt*, but onely the *impossi-*
" *bility* of having the Sacrament hinder him from be-
" ing washed with water. And I much marvaile, *saith*
" *he*, *Si novus iste novarum inventor assertionum, & as-*
" *serter inventorum*; if this new inventer of new asser-
" tions, and asserter of things invented, can finde a
" reason in this thing which was hid from the Fa-
" thers, *Ambrose* and *Augustine*; or can finde any au-
" thoritie before the authoritie of these. For if he
" know it not, both these judged as we doe herein;
" let him read S. *Ambrose his booke of the death of Valen-*
" *tinian*, if he hath not read it, or if he hath read it, let
" him recall it well to memory; if he recall it, let him
" not dissemble, and there he shall finde that S. *Am-*
" *brose* confidently presumed of the salvation of that
" man who dyed without *Baptisme*, and did vndoub-
" tedly attribute that to his minde, which was wan-
" ting through impossibilitie of performance. Let
" him also read the fourth booke of S. *Augustin of one*
" *onely Baptisme against the Donatistes*, and he will ei-
" ther acknowledg himselfe to be *imprudently* decei-
" ved, or proue himselfe *impudently* obstinate. For S.
" *Augustin* sayth, that sometimes *suffering* is in stead
" of *Baptisme*, as appeareth in the *theefe* vpon the
" Crosse, to whom though vnbaptised, Christ sayd,
" *to day thou shalt be with me in Paradise*. From which

" place S. *Cyprian* tooke an Argument to proove the
" ſame poynt: And S. *Auguſtin* addeth; Conſidering
" this thing againe and againe, I finde (*ſaith he*) that
" not onely ſuffering for the name of *Chriſt* may ſup-
" ply the want of *Baptiſme*, but faith alſo and the con-
" verſion of the heart, if happily the ſtraitneſſe of
" time will not ſuffer a man to celebrate the myſtery
" of *Baptiſme*. And afterward; How much (*ſaith he*)
" even without the viſible Sacrament of *Baptiſme*,
" that avayleth which the *Apoſtle* ſaith: *With the heart*
" *man beleeveth to righteouſneſſe, and with the mouth*
" *man confeſſeth to ſalvation*, it is declared in that
" *Theefe*. But then is this fulfilled inviſibly, when as
" not contempt of Religion, but neceſſitie excludeth
" the myſtery of *Baptiſme*. S. *Bernard* having decla-
" red thus much out of S. *Auguſtin*, proceedeth thus.
" I confeſſe, *ſaith he*, that S. *Auguſtin* retracteth that
" inſtance which he put of the *Theefe*, and thought
" it not ſo fit to proue this ſentence, becauſe it was
" vncertaine whether that *Theefe* was baptized or
" no: but the ſentence it ſelfe and aſſertion he confi-
" dently maintained, and diverſe wayes confirmed;
" neither ſhall you finde that he did ever retract the
" opinion, if I be not deceived, *ſaith Bernard*: And
" further he ſaith, that S. *Auguſtin* in another place
" when he had ſpoken of ſome, whom the Scripture
" teſtifyeth to be ſanctified inviſibly, but not viſi-
" bly; He maketh this inference: hence it is collec-
" ted, that *inviſible ſanctification* hath beene had, and
" hath *profited* without the *viſible Sacraments*, which
" are changed according to the diverſitie of times,
" ſo that others were then, others are now. And a

little

" little after; notwithſtanding, ſaith S. *Auguſtin*, the
" viſible Sacrament is by no meanes to be contem-
" ned; for he that contemneth it, cannot be inviſi-
" bly ſanctified. Whereby he prooveth plainly that
" a faithfull man, and one converted to the LORD,
" is not deprived of the fruit of *Baptiſme*, if he can-
" not haue *Baptiſme*, but if he contemne to be *bapti-*
" *zed*. From theſe two pillars (I meane S. *Ambroſe*
" and S. *Auguſtin*, ſaith S. *Bernard*) I can hardly be
" drawne to beleeue otherwiſe. I confeſſe my ſelfe
" either to erre, or to be wiſe with theſe. I my ſelfe
" alſo beleeving, *ſaith he*, that a man may be ſaued
" *ſolâ fide*, by faith onely, having a true deſire to re-
" ceiue the Sacrament, though either death antici-
" pate his holy deſire, or ſome other invincible force
" hinder it: And conſider when our Saviour ſaith;
" *He that beleeveth and is baptiſed ſhall be ſaved*, whe- Mark. 16. 16.
" ther it be not with great wareneſſe and vigilancy
" repeated againe, *But he that will not beleeue ſhall be*
" *damned?* He ſaith not, he that is not baptized ſhall
" be damned; but onely, he that beleeveth not, ſhall
" be damned; implying hereby, that ſometimes
" faith alone ſufficeth to ſalvation, and without it
" nothing. Wherefore albeit we graunt that *Mar-*
" *tyrdome* may be in ſtead of *Baptiſme*, yet we muſt
" vnderſtand that it is not puniſhment that maketh
" this, but *faith* it ſelfe, for without it what is Martyr-
" dome but plaine puniſhment? Now it is againſt
" all reaſon to thinke, that faith which is reputed
" for Baptiſme, where Baptiſme is wanting, and
" which doth make Martyrdome acceptable to God,
" ſhould be ſufficient by it ſelfe to ſaue a man when-

ci-

"either Baptiſme cannot be had, or Martyrdome is "not required. S. *Bernard* vpon theſe, and ſuch like "reaſons concludeth, that a man may be ſaved by "faith without Baptiſme, where there is a true de-"ſire, and no contempt of Baptiſme. And that In-"fants which die without Baptiſme are conſequent-"ly ſaved, by the faith of their faithfull Parents. Thus farre S. *Bernard*.

Cyprian: de cœna Domini.

Saint *Cyprian*, (cited here by Saint *Auguſtin* and by Saint *Bernard* out of Saint *Auguſtin*) vpon this point hath theſe wordes; ſpeaking of the theefe vpon the croſſe: *Latrocinium damnationem meruerat & ſupplicium, ſed cor contritum pœnam mutavit in martyrium, & ſanguinem in baptiſmum.* And this is all that *antiquity* teacheth, or *our Church* requireth: that baptiſme is not ſimply neceſſary, ſo as without it damnation muſt follow of neceſſitie; and that children baptized are delivered from originall ſinne. But this man goeth further. *Many that are baptiſed* (ſaith he) *may after their baptiſme liue a graceles life: then they looſe grace; or elſe wee muſt ſay that all that are baptized are ſaved.* I anſwere, we neede not ſay ſo. Wee ſay, that, if they fall into a ſinfull and wicked life after baptiſme, they looſe the priviledge of their baptiſme, and the good that they might haue had by it, ſo long as they remaine ſuch: And this is ſufficient to anſwere him. But what is this to the grace of predeſtination, which hee would oppugne by theſe quirkes, drawne onely from the charity of the Church and baptiſme? which charity we alſo hold. Then to proceede, of theſe who haue received the ſacrament of regeneration, and are iudged by vs to be regenerate and iuſtified, many may proceede and

make

make a great progresse in the Church, to be *enlightned, to taste of the heavenly gift, to be made partakers of the holy Ghost* (that is of many graces of the holy Ghost) *to taste of the good word of God, and of the powers of the world to come.* and yet they may fall away *totally* and *finally*. But they that are regenerate, iustified and called according to Gods purpose, (aske not me who these are, it is enough that they are knowne to God) they may fall into diverse temptations and sins, which bring men vnder Gods wrath; but these never fall away either *totally* or *finally*. This was expressed by D. *Overall* in the *Conference* at *Hampton Court*. By this distinction of men regenerate, and iustified *sacramento tenus* onely, and such as are so *indeede according to Gods purpose* and calling, he might easily and fairely haue satisfied himselfe in all these obiections, which he draweth out of the book of *Homilies*, and out of our *Service booke*. For first he hath not proved, that a *iustified* man may *fall away totally* and *finally*; neither doth that follow from any wordes by him produced: And if it were proved in direct termes, how easie is the answere, that it is then meant of such as are regenerate and iustified *sacramento tenus*, and no further: For that such fall away it was neuer doubted in the Church, as S. *Augustin* sheweth. And therefore when hee sayth, that children duely baptized, are put into the estate of grace and salvation; I grant they are so to vs, wee must esteeme them so, *iudicio charitatis*. Saint *Augustin* saith, *Omnes, qui in Christo baptizantur, Christum induunt*, but then he resolveth, *Induunt Christum homines aliquando vsq; ad sacramenti participationem, aliquando* Heb. 6.

Lib. de bapt. contra Donatistas. 5. ca. 24.

aliquando usq; ad vitæ sanctificationem, atq; illud primum & bonis formulis posse esse commune, hoc autem alterum proprium est bonorum & piorum. By which grounds we may vnderstand how the ancient fathers resolved of them that fell quite away from grace. And wee may learne to rest in their resolution. Were it not better for this *Author*, with the *Ancients* to seeke out the truth, and meanes to defend the truth, then with the *Arminians* to rake vp the *Pelagian* dunghils for old obiections, that are already answered long agoe by the ancient Fathers?

Chap. 13.

PAg. 37. he sayth, *I see no reason wherefore I might not be as confident in maintaining falling away from grace, as you & your Diuines are vpon weaker grounds in defending the contrary.*

If confidence will make your cause good, then there is no doubt of it; you haue enough. You know that he was confident that asked *Michaiah* this question: *when departed the spirit of God from mee to speake in thee?*

This *Authour* hath thought it good, as a thing becomming him, not onely to imitate the confidence of the *false Prophet*, but to answere in those very wordes of his, *Pag.* 8. Yet for all this confidence, he should finde much more comfort in imitating the *humility* of the *true* Prophets, then the *pride* and confidence of the *false* Prophets. This humour appeareth

reth further in comparing himselfe with their Divines. What they are whom he describeth in these wordes (*your Divines*) I know not. If he meane such as have maintained this cause against *Arminius*, *for* and *such*: I am well assured that all the *Pelagian* and *Arminian* schooles, have not afforded such learned Divines as they were. But is not this a rayſing of a faction between Divines & Divines in our Church, and over all the reformed Churches in Christendome? If his meaning be to note all Divines which hold against the *Arminians* in this particular; hee will finde the greatest Divines in Christendome in oppoſition against him; where his confidence will doe him as little good, as it did *Zedekiah*. But whether have the weaker grounds, our factious *Author* may finde in good time, and vpon better adviſe. For though he may be confident, comming, as he taketh, to the firſt on-ſet, as if his grounds had never beene ſhaken before; yet the truth is, theſe grounds have beene long agoe and often examined. *Pelagius* being confident vpon theſe grounds, was thruſt out of the *Church*. The *Arminians* of late reſuming the ſame grounds were driven out of the *Netherlandes*. After all this *he* commeth on with a freſh ſupply: but he muſt looke for no other ſucceſſe, then the ſame cauſe hath found at other times. For the ſame God liveth, which hath heretofore rayſed vp the ſpirits of his ſervants to maintaine the truth againſt the *Pelagians*, and will rayſe vp others to ſtand for the ſame truth, whenſoever it is oppugned.

Pag. 40. he ſaith, *If it be an error of Arminius, which was the poſitive doctrine of Lutherans, and Luther, be-*

fare Arminius was borne; why is Arminius intituled to that which is none of his, but Martin Luthers?

In these words he seemeth to say that these late opinions of the *Lutherans* in *Germany*, were the doctrines of *Martin Luther* himselfe. Wherein he is much mistaken. For these opinions were brought in by another: the thing is well knowne. They increased much in *Germany* after *Martin Luthers* time; and in many things disagree from his doctrine; they were seditiously amplified by *Iohannes Iacobus Andreas*, who was a man of a furious and turbulent spirit, and called himselfe the *Pope* of the *Lutherans*, which *Martin Luther* himselfe never did. Why *Arminius* should be intituled to this, I know no other reason, but the common course that hath intituled Heretickes to those heresies, which either they haue invented, or maintained and increased. It may be, he affected that title; sure it is that he increased the heresie, & spread it where it was not before. This is no strange thing in the world, that factious men spreading strange opiniõs, should get titles of that sect which they maintaine: For if our *Author* should proceed farre in this course, which he hath so vnadvisedly begun, he might happily purchase to himselfe a *title* likewise; though thereby he would get no *glory*.

Page 42. he saith; *Surely those very points* (of predestination, free-will, finall perseverance) *being schollasticall speculations merely, and as farre from state businesse, as theory is from practise, are not of themselues, apte nate to breed dangers.*

These words containe two things: First that the doctrines of predestination, free-will, and finall perseve-

ſeverance are *merely ſcholaſticall ſpeculations*. But why any doctrine contained in the holy Scripture ſhould be called a meere ſcholaſticall ſpeculation, is a thing I conceiue not. He muſt giue a reaſon that calleth it ſo. Meere ſcholaſticall ſpeculations may well enough be ſpared without any loſſe or hinderance to our ſalvation: But will he ſay that theſe doctrines of Scripture may ſo well be ſpared without any loſſe or hinderance to our ſalvation? It would be an hard taske for *Pelagius* himſelfe to proue that. Another thing in theſe words is, that theſe ſpeculations as he calleth them, are *not to be feared to breed danger*. The Church is quiet, and without danger, vntill ſome new doctrines be broached, and contentions raiſed about the truth: and then the hearts of many are diſcloſed, and dangers grow. Theſe things that this *Author* hath moved in our Church, are more apt to breed dangers, then any thing that hath beene mooved ſince the time of *Barret*, *Baro*, and *Thomſon*. A deſperate man may ſet an houſe on fire, and ſay there is no danger; yet the danger is not the leſſe, but the madneſſe of the man is the more, that cryes out there is no danger. The *ignorance* of Gods word, and truth therein contained, is able not onely to breed *danger*, but to cauſe *deſtructions* of *Churches* and *ſtates*. The *Prophet* complaineth that the people of the *Iewes* were *deſtroyed*, and *led into captiuitie* for *want* of *knowledge*. Then, the want of knowledge of God, and of the holy doctrines of Gods word, is a thing *apta nata* to throw ſtates and Kingdomes into deſtruction: And the true knowledge thereof is a thing *apta nata* to keepe ſtates and people from deſtruction. Hoſ. 4. 6.

Pag. 42. he ſaith, *Theſe cleſiaſtell practiſes, conſiſtoriall practiſes, conventuall deſignes, and prophaticall ſpeculations of the zealous brethrē in this land* (meaning *Holland*) *do γυμνῇ τῇ χειρὶ ayme at anarchy and popular confuſion; dangerous indeed to Prince and people.*

He ſpeaketh here of the Miniſters of the *Low-countryes*, between whom and vs in the matter of doctrine there hath beene a care of mutuall conſent ſought, and by his late *Maieſtie* graciouſly entertained; and for the publicke good the deſire thereof may be continued, though this man ſhould be offended. For though the *Church* of *England* be the *beſt Reformed* Church, yet is it not the *onely Reformed* Church. And it might ſeeme no good providence in vs, to ſtand ſo by our ſelues, as to reiect and diſdaine the conſent of other Churches, though they doe not agree with vs in the diſcipline. It is obſerved by *Euſebius*, that *Polycrates* and *Irenaus* did both reprooue *Victor*, becauſe for matters of ceremonies he was too much offended with other Churches, which otherwiſe agreed with him in doctrine. *Irenaus* doth admoniſh him, that the auncient Biſhops of *Rome* before *Victor*, did keepe vnitie & conſent with the *Eaſterne* Biſhops, though in ceremonies there was difference between them. *Omnes iſti cum in obſervantis variarent, inter ſemetipſos et nobiſcū ſemper pacifici fuerunt.* He ſaith there alſo that the *diſſonance* in *ceremonies*, did not breake the *conſonance* in *faith*. And why may not we doe the like to keepe the vnitie of faith with thoſe Churches, which doe not agree with vs in ceremonies; if we ſeeke the peace of the Churches, ỹ profeſſe the ſame doctrine?

Euſeb. lib. 5. cap. 24

Touching the point of their diſcipline, I can witneſſe

neſſe that they are weary of it, and would gladly be freed if they could. When wee were to yeeld our conſent to the *Belgicke confeſſion* at *Dort*, I made open proteſtation in the *Synode*, that whereas in that confeſſion there was inſerted a ſtrange conceit of the parity of Miniſters to be inſtituted by Chriſt; I declared our diſſent vtterly in that point. I ſhewed that by Chriſt a parity was never inſtituted in the Church: that hee ordayned 12 *Apoſtles*, and alſo 70 *Diſciples*; that the authority of the 12, was aboue the other: that the Church preſerved this order left by our Saviour. And therefore when the *extraordinary* authority of the *Apoſtles* ceaſed, yet their *ordinary* authority continued in *Byſhops*, who ſucceeded them; who were by the *Apoſtles* themſelues left in the gouernment of the Church to ordaine Miniſters, and to ſee that they, who were ſo ordeined, ſhould preach no other doctrine. That in an inferior degree the *Miniſters* that were governed by *Byſhops* ſucceeded the 70. *Diſciples*: That this order hath beene maintained in the Church from the time of the *Apoſtles*. And herein I appealed to the judgement of Antiquity, and to the judgement of any learned man now living, and craved herein to be ſatisfied, if any man of learning could ſpeake to the contrary: My *Lord* of *Saliſbury* is my witneſſe, and ſo are all the reſt of our company, who ſpake alſo in the ſame cauſe: To this there was no anſwere made by any. Whereupon we conceived that they yeelded to the truth of the proteſtation. And ſomewhat I can ſay of mine owne knowledge: For I had conference with divers of the beſt learned in that *Synode*; I told them that the

the cause of all their troubles was this, that they had not *Byshops* amongst them, who by their authoritie might represse turbulent spirits that broached novelties. Every man had libertie to speake or write what he list; and as long as there were no Ecclesiasticall men in authoritie to represse and censure such contentious spirits, their Church would never be without trouble. Their answere was, that they did much *honour* and reverence the good order and *discipline* of the *Church* of *England*; & with all their hearts would be glad to haue it established amongst them, but that could not be hoped for in their state. Their hope was, that seing they could not doe what they desired; God would be mercifull to them, if they did what they could. This was their answere; which I thinke is enough to excuse them; that they doe not *openly ayme at anarchy and popular confusion.* The truth is, they groane vnder that burthen, and would be eased, if they could. This is well knowne to the rest of my Associates there.

Pag. 58. speaking of the 17 *Article*, he saith: *there is not one word, syllable, or apex touching your absolute, necessary, determined, irresistible, irrespective Decree of God to call saue and glorifie S. Peter, for instance, without any consideration had or regard to his faith, obedience, and repentance, and to condemne Iudas as necessarily without any respect had at all to his sinne: this is a private fancy of some particular men.*

Of this I haue spoken at large before. I haue declared that these accusations, which he hath here made against the doctrine of predestination, were the accusations of the *Pelagians* against Saint

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Pelagians doctrine. Godly heare I will answer to a particuler surmise, that may happily fall into the thought of the *Reader*, or of the *Author* of the *Appeale* himselfe. Hee saith here, that these things are not contained in the 17. *Article*: and so after his manner of shifting, he may say, that hee deliuereth not heere his owne opinion, but onely saith that these things are not contained in the *Article*. To remoue this answer, he must remember, that in diuers places through his booke, hee deliuereth the same with confidence, not onely as his owne opinion, but as the doctrine of our Church, as *page* 30. Hee saith (though not truely as hath beene proued before) *That the 16. Article was challenged as vnsound, but was there defended, maintained, avowed, averred, for true, by the greatest Bishops and learnedest of our Diuines, against that absolute, irrespective, necessitating, and fatall decree of your new predestination.* In which words he plainely deliuereth his owne opinion, and, as hee taketh it, the doctrine of our Church. Thus much I say here, to take him from that starting hole, which he might thinke of, to say that in this, as in some other things, hee deliuered not his owne opinion: his opinion is plaine, that he layeth these accusations against predestination, as the *Pelagians* did.

Page 71. he saith. *That Deodate Minister and professor of the Church of Geneua, professed to him his opinion in some points contrary to the conclusions of Dort.*

All the *English Diuines* which were there do

verily beleeue this to bee vntrue, because they hold *Deodate* for an honest man. And to put this matter out of doubt, *Deodate* himselfe hath written to a learned and *reuerend Bishop* of our *Church*, protesting that hee neuer spake any such thing as the *Author* of the *Appeale* imposeth vpon him, touching the conclusions of that *Synode*. Hee, that dust deale so with *Deodate*, must needes loose credit in other things.

Page 72. he saith *At the conference of Hampton Court, the Byshop of London Doctor Bancroft called the doctrine of predestination a desperate doctrine without any reproofe or taxation.*

I answer, as the *Byshop* of *London* did then vnderstand it a *desperate* doctrine, so do I *call* it. The *Byshop* of *London* had reason, for speaking against a common *abuse* of that doctrine: Our *Author* hath no reason to speake against the *doctrine it selfe*. The *Byshops* words were these (which he omitteth to wrong the *Byshop*) *Many in these times neglecting holynesse of life, presume too much of persisting in grace, laying all their religion vpon predestination: If I shall bee saued, I shall bee saued:* which hee termeth a desperate doctrine: and who will deny this as the *Byshop* deliuereth it? It was not the *Byshops* meaning to call the doctrine of predestination, a desperate doctrine, as Saint *Paul* preacheth it, or as the 17. *Article* deliuereth it. The *Article* affirmeth, that *the godly consideration of predestination, and our election in Christ is full of sweete, pleasant, and vnspeakable*

comfort to godly persons, and such as feele in themselues the working of the Spirit of Christ, mortifying the workes of the flesh ——— aswell because it doth greatly establish and confirme their faith of eternall salvation to bee enioyed by Christ, as because it doth feruently kindle their loue towards God.

If the *Authour* had beene but indifferently affected to the *doctrine* of Prædestination, and to the *Article* that proueth such comfort to be contained in it, and receiued by it; Hee would haue said somewhat of this comfort, which the godly receiue from this doctrine: But hee is pleased to finde nothing in Prædestination but a *desperate* doctrine. The *Article* saith also; that *for curious and carnall men lacking the spirit of God, to haue continually before their eyes the sentence of Gods Prædestination, is a most dangerous downefall.* The Bishop spake of these last words.

Our learned *Authour*, the determiner of the doctrines of the Church of *England*, alloweth that the doctrine Prædestination should bee called a desperate doctrine. (Hee cannot say here, that hee onely relateth the Bishops words, for therein hee hath wronged the Bishop, that hee relateth not his words rightly.) But the doctrine of our Church in that *Article* saith, that it is *full of sweet, pleasant, and vnspeakable comfort to godly persons.* He hath handsomely maintained the doctrine of our Church, (saying, that

the doctrine of Predestination is a desperate doctrine, without any mention of the abuse of it; which before him, no Diuine of the Church of *England* euer vttered.

Pag. 73. he saith, *It is your vnite doctrine, God hath appointed them to grace and glory, God according to his purpose hath called and iustified them; therefore it is certaine, that they must and shall bee saued infallibly.* This writeth the *Author* of the *Appeale* against his accusers.

I know not these men against whom hee writeth, but hee doth much honour them, in saying that this is their doctrine. Sir, is not this your doctrine also? I am sure it is the *Apostles* doctrine: *Quos iustificauit, glorificauit.* Saint *Augustine* draweth out of these words that doctrine which this man condemneth. *Electi sunt de mundo ea vocatione, qua Deus id quod prædestinauit, implevit: Quos enim prædestinauit, ipsos & vocauit, illa scilicet vocatione secundum propositum: Non ergo alios sed quos prædestinauit, ipsos & vocauit: nec alios sed quos ita vocauit, ipsos & iustificauit: nec alios sed quos prædestinauit, vocauit, iustificauit, ipsos & glorificauit.* He saith in the same place, *Hæc est immobilis veritas prædestinationis & gratiæ.* Then according to these grounds (which Saint *Augustine* calleth the immoueable truth of Prædestination, and grace) they whom God according to his purpose hath called, and iustified, must and shall be saued infallibly. Sir, doe you puffe at this doctrine?

Lib. de Prædest. sanct. cap. 17.

Durum

Dictum eſt contra ſtimulos calcitrare. The words are ſhort and plaine; *Quos iuſtificauit, glorificauit*: They muſt and ſhall be glorified, becauſe the word of God muſt and ſhall be true. Theſe things are not, as this man in ſcorne calleth them *Scholaſticall ſpeculations*, they are the *Grounds* of our *ſaluation*.

The chiefe and *corner ſtone, elect and precious*, is vnto ſome a *rocke of offence*: Men may daſh themſelues againſt this rocke, but they cannot ſhake it, they cannot hurt or remoue it. Againe, theſe ſhort words, *Quos iuſtificauit, glorificauit*: doth vtterly ſhake in peeces that new doctrine of his, where hee laboureth, but in vaine, to proue, that a man ſo iuſtified may fall away totally and finally: *Quos iuſtificauit, glorificauit.* If they who are iuſtified according to Gods purpoſe ſhall infallibly be glorified; then can they neuer fall away totally, or finally. *Yes*, ſaith hee, *they may fall away totally, though not finally.* It ſeemeth that this man maketh ſome account of this conceit; for hee hath ſpoken of it at other times, that a man may fall away *totally*, but not *finally*. If hee, or any man, could proue by euident Scripture, that a man that is predeſtinated, called, and iuſtified, according to Gods purpoſe, may fall away *totally*; then will I yeeld that hee may fall away *finally*. It is a weake conceit to thinke that hee ſhall *ſtand finally*, that *falleth away totally*. For if all grace be gone, *totally* loſt, then muſt

FINIS.

Errata.

Pag. 9 lin. 5. for pag. 17. reade pag. 73. Pag. 87. lin. 21. for may be lost, reade may not be lost.